

"Jesus Himself was a street person"

Former criminal wants to help down-and-outers

Jeff Adams

CALGARY, Alta. — Gipp Forster, a criminal-turned-preacher with past Mafia links, says most evangelists have good intentions but fail in their search for converts among derelicts because their methods are so insensitive.

"They go barrelling through like a bull in

a china shop," says Forster.

"These people come down and preach Jesus and then go home to clean sheets and roast beef dinner. The street people feel that, and it hurts; they don't need martyrs to come down and pat them like puppies."

Forster, 46, is pastor of the Mustard

Seed Street Church which opened eight years ago in Victoria.

Taking its name from Matthew 17:20 ("If you have faith no bigger than a mustard seed ... nothing will prove impossible"), it serves down-and-outers who don't feel comfortable or accepted in suburban pews.

Forster says the Mustard Seed is unusual in that its board of directors are all street people familiar with a life of drugs, alcohol and violence. The church's annual budget comes almost entirely from community donations.

Forster was in Calgary recently to help organize the June opening of a second Mustard Seed Street church which, like its predecessor in Victoria, will be under the wing of the Baptist Union of Western Canada.

A street church in every city

He sees the Calgary opening as the second step in a national effort to minister to Canada's poor and needy.

"I want to see ... a street church in every city (so) that we take the church to the people and stop trying to bring the people to the church, (so) that people can come as they are and who they are."

Forster says the lives of middle-class



Homestead to celebrate tenth anniversary

It won't be a big splash at 326 Locke Street in Hamilton, Ont. on June 3, but the Homesteaders will remember that this unique halfway house for emotionally troubled young adults has been in existence for 10 years. Pictured in front of the Home are coordinators Rudy and Velva DeVries and board-member Katy Karsten. (For story see page 7).

Canadians, including Christian Reformed parishioners, are vastly different from people who struggle to survive in back alleys. Therefore the middle class must reach out with humility and a willingness to learn before they talk too much about the Lord.

Continued on page 9 ...

Second Class Mail

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39th year of publication,

May 25, 1984

No. 1931

Calgary Emmanuel makes television debut

Jeff Adams

CALGARY, Alta. — Rev. Jim Joosse chuckled at the suggestion that his latest Sunday morning sermon could've launched a new career for him as a television evangelist.

"I'm too old for that," said the white-haired pastor of Emmanuel Christian Reformed Church in southwest Calgary.

Pastor Jim's sermon — in fact all of the April 28 morning service at Emmanuel — was recorded for nationwide telecast a week later on the Canadian Broadcasting Corporation's Meeting Place program.

It marked the first time a CRC congregation participated in the long-running show, which regularly telecasts the religious services of main-line denominations throughout Canada.

Rev. Joosse said the value of Emmanuel's participation can only be judged by "how well or poorly the Christian Reformed feel they were represented."

If they are pleased, he said it will probably encourage them even further to join other main-line Canadian churches in launching a christian pay television channel.

Garth Goddard, the Toronto-based senior producer for Meeting Place, warned Emmanuel members several months ago to resist the temptation faced by any congregation that appears on the show: to organize an extraordinarily elaborate service, designed to impress the TV audience.

"We like to broadcast something that is typical of the worship in your congregation — so don't fly in the Toronto Mendelsohn Choir," Goddard said. "We do not, on the other hand, want the service to be routine: let it be as imaginative and thoughtful as you can."

The Emmanuel service, strictly held to the CBC's 52-minute limit, included prayers and scripture reading from Youth Pastor Neil DeKoning, plus Rachel Hop's solo and piano number,

Jesse Zylstra's organ-playing, a choir selection and a trumpet duet.

Rev. Joosse predicted the telecast will be an eye-opener for Canadians who view the CRC as a "bit of an ethnic group that does its own thing."

Continued on page 5 ...

Thinkbit

"It's amazing how much light the Scriptures throw on the commentaries!"
Dwight L. Moody

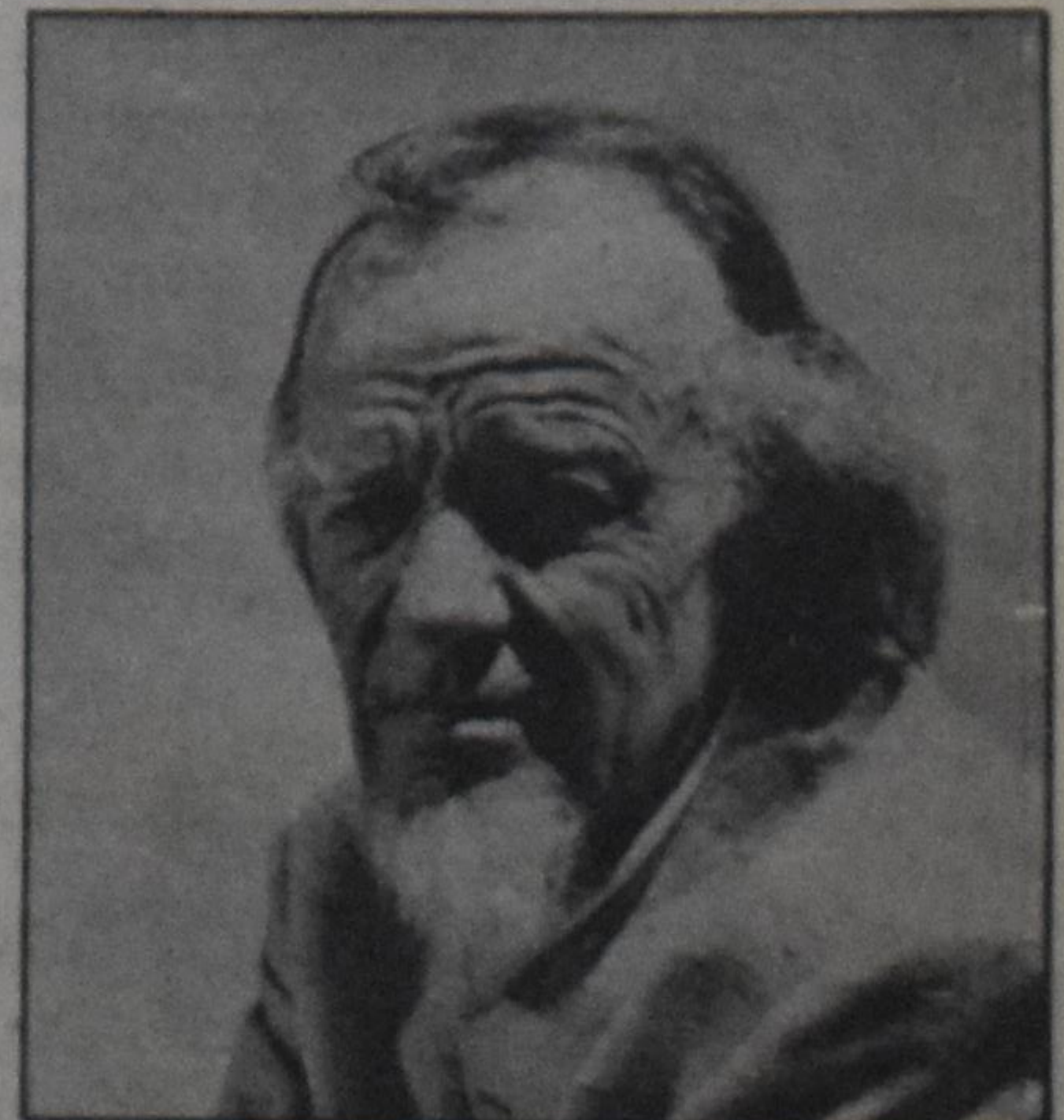
Schaeffer dead at 72

Bert Witvoet

ROCHESTER, MN. — On Tuesday, May 15, Francis August Schaeffer, founder of L'Abri Fellowship and author of more than 22 books, passed away in the Mayo Clinic. He had been fighting cancer for more than six years.

Schaeffer is well known in the evangelical world as a person who stressed christian scholarship and spiritual renewal through fellowship as a means of opposing the secularism of this age.

Born on January 30, 1912 in Philadelphia, he married Edith Seville on July 6, 1935. In 1948 the family moved to Switzerland, where their home eventually became known as the L'Abri Fellowship. Throughout the years the



fellowship attracted thousands of students seeking peace or meaning in their life.

L'Abri branches have since been established in England, The Netherlands, Sweden and the United States.

The first two books written by Francis Schaeffer in 1968 were *The God Who Is There* and *Escape from Reason*. He is especially known for his life work *How Shall We Then Live?*, a critical evaluation of western civilization.

Schaeffer's latest book has come out this year and is entitled *The Great Evangelical Disaster*.

In this issue:

Special feature section highlighting the involvement of children and others in the christian community with prisoners ... pages 8 and 9
Part one of a true story by Geraldine Ysselstein which shows the lifestyle and issues facing both the native people and foreigners in Bangladesh ... page 11
Young Adult's become **kids!** ... page 12



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What is Jesus doing in heaven?

The ascension of Jesus Christ into heaven introduces a period of history that is characterized by a suspension of power. One could also say that it introduces a period characterized by the absenteeism of the One to whom all authority was given.

All authority! Just think of the many forms of authority there are on earth — parliaments, police, parents, owners, presidents, councils, bosses, teachers, army officers. All that authority was given to Jesus.

And Jesus took that authority and left. He ascended into heaven, and now hardly anyone in power takes notice of Him anymore. A strange situation; almost embarrassing.

What an unexpected turn of events when He ascended. The disciples must have been flabbergasted, if not deflated. During the forty days after the resurrection that Jesus appeared to them, they had asked Him, Are you *now* going to establish the kingdom of Israel? It would be nice to see some tangible evidence of all that power you have.

As usual, they were barking up the wrong tree. Good question, bad timing. "It isn't for you to know when that will happen," replied Jesus. But speaking of conquests, you are going to receive power when the Holy Spirit comes. He will make you testify of me all over, to the farthest parts of the world.

And then Jesus took off.

So here we are, left holding the conquest bag. Our king is nowhere in sight. Nations are caught up in futile battles or threatening each other. Society is becoming more secular by the year. And people act out their own will for life, not God's will.

And yet, we confess that Jesus sits at the right hand of God the Father Almighty.

The fact that Jesus left earth really means that He went up into headquarters. Earth is ruled from heaven. Everything that goes on today, the coming of summer, the outcome of elections, the turn of the economy, the fate of communism and capitalism, even the possibility of nuclear war falls within the rule of heaven. Not a hair will fall ...

Ascension Day is the day that affirms the rule of Christ. See the Conqueror mounts in triumph. We don't have to conquer the world for Christ. It is not for us even to know when and how God establishes his kingdom in tangible ways.

All we have to do is live out the rule of Christ in our individual and communal life. In fact, in Jesus' ascension and rule "we in faith behold our own" because "man with God is on the throne."

Eat your heart out, all you Chernenkos and Reagans.

A nasty little suffix

Why do some people have the urge to "nik" other people? Recently a reader complained about articles that call into question the continual arms build-up. These articles were written by "peaceniks," she said, and have no place in a christian paper. Another magazine carried an article that featured the heading "What do "freezeniks" want?"

Peaceniks and freezeniks ... it's a rather cute way of labeling people a few degrees to the left of ourselves.

The whole thing started some years ago with the introduction of "beatniks." A beatnik is a person who "adopts a mode of life calculated to show contempt for conventions and accepted standards in dress, speech and art expressions," explicates the *Dictionary of Canadian English*.

Calling someone a peacenik or a freezenik quickly pushes that person into the camp of those who reject "accepted standards." It's an effective little weapon. If anyone holds to a view that is not yours and not your neighbour's, simply add a "nik" to his position and you no longer have to take that person seriously.

Is he calling for more concern for the poor? Call him a poornik. Does she express anxiety about the high rate of unemployment? Call her a jobnik. Is he always talking about the need for international justice? How about a fairnik.

Then there are the healthniks (*healthnut* is a little boring by now and does not have the political sting that *healthnik* has), the loveniks, the housingniks, the foodniks (you know the ones who always want to help third world countries when they know very well that these people are too lazy to work), the acidrainniks, the prisonniks.

One can go on and on "nik-naming" people who have these unacceptable ideas about society.

Of course, there's a catch. One of these days your position may not be the "accepted standard" anymore. Society may end up calling you a warnik or a smognik. If things get bad enough you might end up being called a Calvinik or a Christnik.

Something to consider in the "nik" of time?

Letters

Use proper language and titles

We have to make sure that we keep up our standards in regard to the language which we speak and write. A few weeks ago Mr. Witvoet in his editorial (March 30) used the word "bull" in a way that had nothing at all to do with horns.

Rev. Tuyl, in the April 13th issue, starts out his news article with: "John machine-mouth Turner, etc." In both cases this is not acceptable language.

Messrs. John Crosbie and Mark MacGuigan are John Crosbie and Mark MacGuigan in the same article, while Prime Minister Trudeau is Trudeau, just that.

Would we call Queen Elizabeth just Elizabeth? I hope not! Mr. Trudeau is a Head of State. We should use proper

language and titles (no I don't own one) or at least Mr., Mrs., or Miss.

Enough people behave and talk like animals. We, AND the people we refer to in all articles, were made in God's image. Please let's not forget that!

**A.H. Buss (Mrs.)
Guelph, Ont.**

A purpose for quitting

Re: Hilda Wielemaker's article on smoking (April 27, 1984) — trying to reach that higher ground where people don't smoke is very difficult. People have been trying again and again.

One day I met a man who politely refused a cigarette. He informed me that

he had quit four months ago. He had conquered the filthy habit and reached that higher ground. I wished that I could have refused a cigarette but it seemed impossible. I had been smoking for 50 years.

A few months later, something happened.

Joni Erickson, a quadruplegic, gave her testimony at People's Church in Toronto. She was telling us how she was bringing the gospel to the disabled. While Joni was speaking a deep sorrow welled up within me.

I prayed that God would touch her disabled body and bring it back to life. Then a voice inside me said: "If you quit smoking."

I had to stop; it was such a small price to pay for Joni's healing. When I did, I was finally free from smoking. And I

thank God for what He has said to me.

For those of you that aren't as fortunate as I am, take note of this suggestion. Spend some money that you save from not smoking on food and shelter for a child in the third world. Obtain the child's picture and place it in your pocket.

When you have the urge to smoke take a look at the picture. It will be the stepping stone to your freedom.

**K. Mazereeuw,
Mississauga, Ont.**

Good to laugh at ourselves

Every year when our subscription is due we say to ourselves "We should drop some of these papers. We have just too

JUST A MOMENT/HERMAN PRAAMSMA



'Well, to start with, you need the skin of an elephant ...' (Professor to young seminarians, listing the requirements for the ministry)

A little while ago I ran across a little dutch poem again which, for some reason or other, crops up periodically (pun intended) in many magazines. It deals with the job of the minister.

I feel that English-speaking people have been deprived of its contents far too long. Here follows a free translation of the poem by a certain Rev. J. Wildschut.

*O how thankless in our land, is the task which we of ministers demand.
Always do we ask of the dear man, to do far more than seven can.*

*He must be ready and strong in tasks spiritual,
Yet be able to organize the service of the Lord professionally.*

*If he goes visiting a lot, 'the reverend never reads a book.'
But if he keeps up his studies, he's called: 'teacher, but no shepherd.'*

*If he takes life seriously, he is 'stiff' and 'a stranger to real life.'
However, let him show some style in game or sport, and he 'lacks dignity.'*

*If he is totally absorbed in liturgy, people call it 'catholic nonsense.'
But if not, then in all likelihood he lacks feeling for style and atmosphere.*

*Is the good man fully theologian, it is said: 'He reaches too high for us.'
Then again, if he tries to preach popularly, they say: 'Nice stories, but no sermons.'*

*When the odd time life weighs heavier than doctrine,
He has to listen to the sharp judgment: 'situation ethics' and 'half baked.'*

*Then again, as he tries to gather the pious around the teaching of the
Canons,
He is hit with the accusation that 'the needs of the heart suffer in the process.'*

*But ... then once more, when he appeals to inner feeling from his
pulpit,
The entire congregation responds by saying: 'such vague mysticism!'*

*If at times in his teaching he stresses our conversion,
Alas, that too is wrong, it is the way of methodism.*

*If he tries to gather wisdom from the teaching of Karl Barth,
He is met by the words: 'Don't you make grace cheap that way?'*

*Is he critical in his reaction against Anselm's satisfaction,
Then the poor man — so it is said — shortchanges divine
Righteousness.*

*No matter what he says or what he does — never ever is it right.
The critical eye of people and of church rest constantly on all his work.*

*Therefore: Hail the minister who — though it may sound strange —
Performs his sorcery with a happy and a cheerful face!*

I thought you'd like to know this little poem. No doubt it loses much in translation. But ask yourself: why is it so popular among both ministers and congregations?

longer letter

In defence of the USA

In answer to Mr. James Skillen's article in *Calvinist Contact*, May 4, 1984, "U.S. wrong on port mining in Nicaragua" I would like to make a few comments. First of all I do not share his comments and I am sure that many people feel the same.

Calling the USA a destroyer of international law, and the great outcry from the Reagan administration against the Soviet Union when it shot down a South Korean commercial airliner, appears to be hypocritical, to say the least. Those who stand for justice, Skillen argued, should make clear their opposition to this kind of U.S. policy in central America and elsewhere in the world. The USA stands condemned as a leader against marxist regimes.

How dare the Executive Director of the Association for Public Justice compare what the Soviets did with U.S. involvement in central America or elsewhere in this world. The shooting down of a civilian airliner was an act of murder, directed by the Soviet high command.

The USA presence in central America is there to stop the flow of arms coming from the Soviet Union and Cuba.

With the exception of Afghanistan, where direct Soviet military intervention was deemed necessary for securing a vital operational base in the Persian Gulf, the Soviet Union prefers to push its expansion indirectly. Their method is a "liberation war" in which the visible part is conducted by locals who are organized, trained and led by communists and provided with weapons by the Soviet Bloc.

The great advantage of this covert method of conquest is that it is readily available. Exploitable discontent can be found everywhere, particularly in shaky third world countries.

And it can be repetitiously sold to the western liberal left establishments. Successful application of this pattern requires establishment in the target area of a marxist foot hold that can serve as a supply and operational base, as well as a sanctuary for political terrorism and civil war in neighbouring countries.

As for the mining of Nicaraguan harbors, the Reagan administration, once it had reached the conclusion that the bloodshed in El Salvador could not be stopped without choking off the flow of communist arms through nicaraguan harbours, authorized the mining of

nicaraguan harbours, as part of its assistance to the Nicaraguans fighting the sandinista regime.

What is somewhat surprising is that anyone thought it could be done covertly, instead of making it an open policy objective for dealing with the soviet-cuban challenge in Central America and seeking public approach of that policy.

One final note; on June 6, 1984 it will be 40 years that Americans and their allies stormed the beaches in France. Let us never forget that day and the terrible price they paid for our freedom. They are still doing so to this very day. God bless America!

**Karl Buisman,
Burlington, Ont.**

In defence of law

I guess I differ mostly with Mr. Buisman on the matter of covert action in Central America.

If it is true that Nicaragua with the help of Cuba and the Soviet Union is transporting arms to aid the revolutionaries in El Salvador, what the President of the United States ought to do is make a case for an international way (not as a US problem but as an El Salvador problem) to quarantine ships, to search and seize. Then you can claim that Cuba and the Soviet Union are engaged in an act of war.

The major international effort at stopping the shipment of arms across borders is made by the Contadora group. That is a peaceful and diplomatic attempt which the US ought to support.

The use of covert action is a violation of international agreements that was my point. It shows disrespect for international laws.

I am not objecting to the US trying to stop communism or oppose its expansionist policies. What I want to know is can the US really stop communism this way?

If one starts with the premise that the US is the good guy and the Soviets the bad guy, and then justify everything the good guy does, one runs into problems.

**James Skillen,
Washington, DC**

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

much reading material." And every year we find that we just can't give up *Calvinist Contact* as we enjoy reading it so very much.

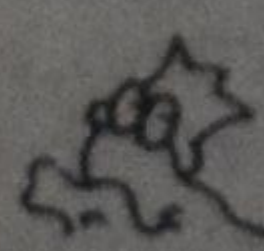
We enjoy all of your contributions, especially Rev. Tuyl, and we think Pontius Puddle is just great. It's good for us to laugh at ourselves, we are often far too serious about things. Keep up the good work!

**Henrietta Hammins,
Coquitlam, BC**

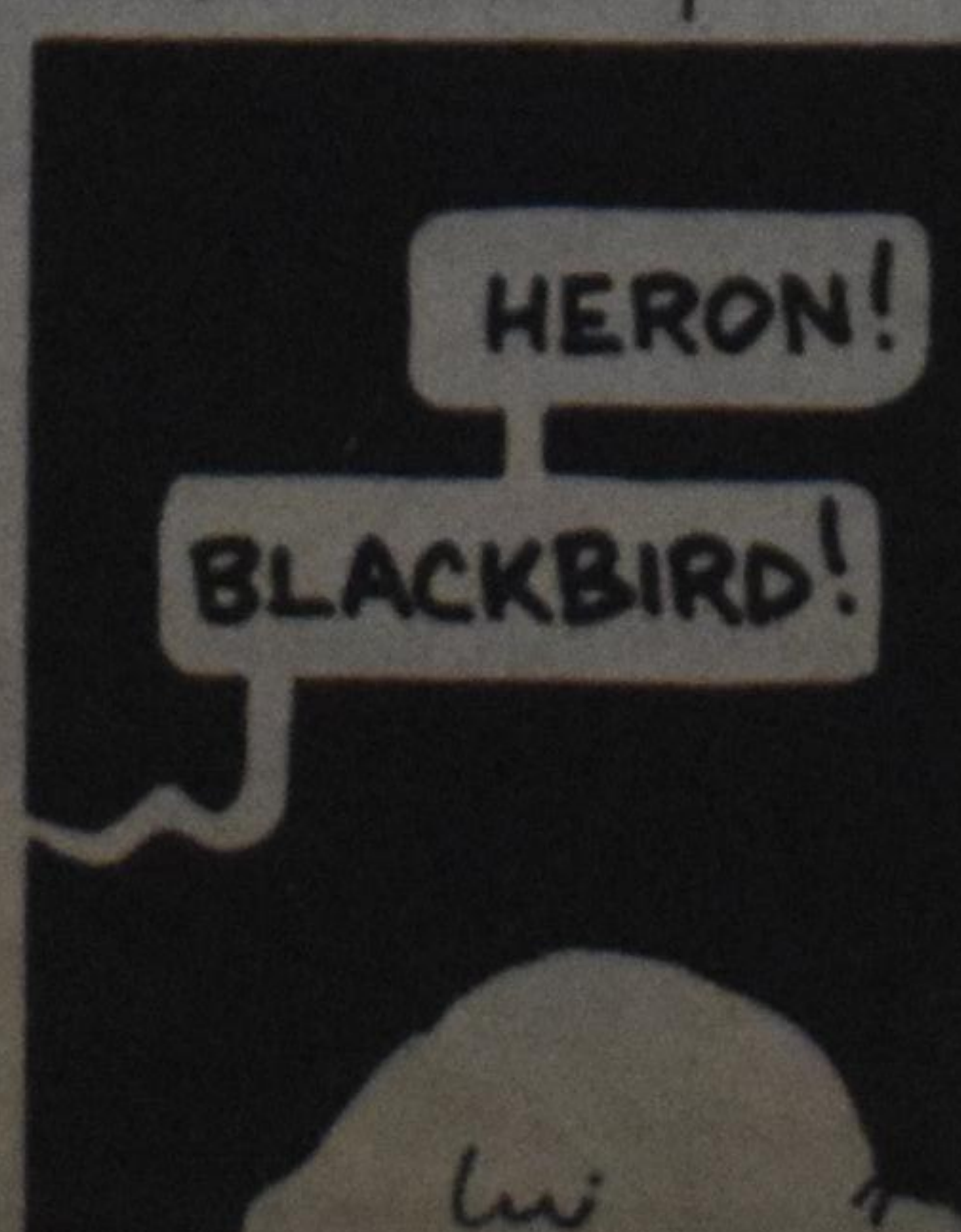
Blest be the Ty that binds

In response to the letter of Mr. Timmerman, *Calvinist Contact*, May 4, Re: "A Canadian Synod," I remember reading about the delegates sent to the

G.K. Synod in Holland. If my memory serves me right, they spoke of the Christian Reformed Church in North America, and that to me also includes



Pontius' Puddle



Canada.

If any person is a true born Canadian, it must be Rev. Ty Hofman, who knows more about Canada and the pioneers of the West than anyone of the post war immigrants.

Please, Mr. Timmerman, do we need

yet another synod? Is not the Christian Reformed Church over-governed as it is? A few less committees, synods, and classis meetings and more action than talking, would not hurt.

**Jess Vanderveen,
Abbotsford, BC**

Society

Canada's new divorce act: soon to be reality

Ben Vandezande

The proposed amendments to the Divorce Act contained in Bill C-10 are substantial but few people seem to be aware of the details. In this article, Ben Vandezande describes these changes as presented to him by Francois Chretien, special counsel to the Minister of Justice, The Hon. Mark MacGuigan and in charge of the Bill. In some cases the article will convey the intent of the legislation as seen by Mr. Chretien. That does not mean endorsement of that intent by Ben.

The stated purpose of the amendments to the Divorce Act contained in Bill C-10 is two pronged. First it is intended to "prevent impetuous divorces where there is hope for saving the marriage." Second, it is intended to recognize "that some marriages break down beyond repair and that the break then be made as cleanly and painlessly as possible." These are the intentions of the changes according to Mr. MacGuigan.

The 1968 Divorce Act

In 1968 the Federal government used its power for the first time to enact divorce legislation. Up until then it was left to the provinces. In fact, Quebec and Newfoundland had no legislation on divorce when they joined confederation.

Under the present law (passed in 1968) there were two main categories for allowing divorce: 1) accusation of a spouse of adultery or cruelty (mental or physical) and 2) separation for a three or five-year period.

Approximately 50% of the divorces today fall into the first category of "marital offence." If that is the "grounds," a divorce under the 1968 Act can be obtained in a matter of minutes as soon as some court time becomes available. In theory that can be the next day.

Under the second "grounds" the separation of three years must precede a petition for a divorce.

Further, the amount of

support that had to be paid is related to marital misconduct. If the wife is guilty of adultery, she is entitled to receive less. However, if the husband is guilty he is not thereby required to pay more!

The 1968 Act underlines the adversarial relationship. It puts husband against wife within the context of the law and a judge's decision.

Bill C-10: More humane?

Mr. Chretien is quick to point out that the 1968 Divorce Act says little about the many positive things that need to be done to strengthen marriage. The Divorce Act is entirely separate from legislation on marriage.

Bill C-10 recognizes one "ground" for divorce, i.e.) "marriage breakdown." A spouse will no longer have to bring an accusation to a court. Marriage breakdown can be invoked when: "a) both spouses assert that the marriage has broken down; b) the spouses have lived separate or apart for at least one year preceding or following the filing of a petition for divorce by either spouse."

Under "a" the husband and wife come to this conclusion about their marriage but there is no "fault-finding" involved. Under the present law, where there is adultery or cruelty, a spouse could get divorced in a matter of hours or days. Under Bill C-10, they would have to wait at least a year.

The emphasis is not on finding fault, but on whether the couple might still get back together in spite of the adulterous or cruel actions. The wait is longer for 50% of the divorces performed today.

Of course, the wait is shorter (by two years) in the case of separation (the "grounds" for the other half of divorces today). If a husband leaves his wife on May 4 and files a petition for divorce on May 5, 1984 the divorce may be approved May

6, 1985.

The bill allows for up to 90 days of living together during that year with a view to encouraging reconciliation. Also the Bill charges the lawyers for both parties to advise their clients of reconciliation and/or mediation counselling services available in the community.

Under the present rules, a divorce can only be granted at a trial by a judge. Bill C-10 would allow uncontested divorces to be granted by a judge without the parties involved being present.

Attention to maintenance and children

One of the more important changes involves the maintenance orders. Under the present law the guilt of a spouse directly affects the amount of payment. The new objectives for maintenance are:

- a) recognition of the advantages and disadvantages arising from the marriage breakdown;
- b) sharing the cost of child care according to means;
- c) allow for the possibility that a spouse will become self-sufficient within a "reasonable time";

d) relief of hardship due to the marriage and divorce only and not subsequent events, i.e. illness, accident, etc.

The purpose is to keep maintenance as directly related to the marriage as possible and to recognize both parties share responsibility for that.

The children are given special attention in the bill. Again, according to Mr. Chretien, if a marriage is going to break up the issue becomes how can the least harm be done to the children (50 percent of all divorces involve children). This is especially important when we realize the high number of people who divorce are from a divorced home.

In addition to sharing the maintenance of children, Bill C-10 allows for:

- a) the Court to allow custody for either or both of the spouses and "any other person it deems suitable" i.e. grandparents;
- b) children having maximum access to both parents;
- c) the Court to appoint someone to argue on behalf of representation for the needs of the children if it is apparent the parents don't care;
- d) anyone may apply for custody of the child.



Hon. Mark MacGuigan

Speedy passage?

Bill C-10 may receive second reading and be passed on to the Standing Committee of Justice and Legal Affairs for discussion. If it receives priority, it may even be passed by summer.

For more information on the bill, readers are urged to contact Mr. Francois Chretien by writing to him

c/o The Hon. Mark MacGuigan, Minister of Justice, House of Commons, Ottawa.

He also welcomes your comments.

Edmonton CR churches try again

Paul De Groot

The "Council" of Christian Reformed Churches in Edmonton has become a "Conference."

The change of name, which at first glance appears minor, hides a multitude of changes for the organization, which has been plagued in recent years by its inability to become an effective focus for joint action by CR churches in Edmonton.

The new conference will drop the quasi-official forms which the council maintained, such as subscription to the three forms of unity, credentials for each church attending, overtures, and formal membership, and adopt a less structured form.

Lack of cooperation

Created in 1975, the council gave itself three years to prove its usefulness, and in 1978 decided to continue, amid predictions its effectiveness would increase. But subsequent events demonstrated that CR churches in Edmonton were not as committed to joint action as they sometimes sounded.

One example was advertising in the Edmonton Journal, the city's main daily newspaper. When the newspaper decided to publish a Sunday edition, the council voted to pull its advertisement from the paper's church page. But several churches decided to continue to advertise on their own, breaking

rank with the council.

Council did not fit CR structures

Last year the council struck a committee to evaluate the council, and the committee sent a questionnaire to all office-bearers in the churches. While three quarters of the respondents believed the council was a necessary organization, they were divided on how much clout it should have. Slightly more than half said its decisions should not be binding on all participating churches, even though the agreement of cooperation signed by all member churches says "all member consistories... hereby accept as binding the decisions of the Council on all matters under its mandate."

A major problem, said the committee, was that the Council does not fit into Christian Reformed structures, but "we have treated the council as though it were a Classis." A consultative body, in which the collective opinion of member churches could be determined was needed, but the structure of the council dictated that proposals came from committees, rather than from the floor of the council.

A proposal for a city evangelist, for instance, got nowhere because the outreach committee did not have an opportunity to determine in

advance how the whole council felt about the proposal.

Although the suggestion of area-wide meetings for all office bearers for the purposes of consultation received only lukewarm support in the questionnaire (71 for, 61 against), the committee's suggestion for a conference designed along those lines was strongly supported at the council's last meeting on April 25.

The council meeting was thrown into brief disarray when the committee's report and recommendations were moved up on the agenda, ahead of other council business. The council was, in effect, disbanded before any of several committee reports and overtures could be dealt with, and the hubbub that followed the action to disband the council and form the new conference nearly confirmed fears that the meeting would have to end at that point, since the council had ceased to exist.

But the meeting was called back to order long enough to determine where the conference would likely meet next fall, and to name those who would wind up the affairs of the defunct council.

The delay was also long enough to ensure that coffee could be brewed and cake and cookies produced.

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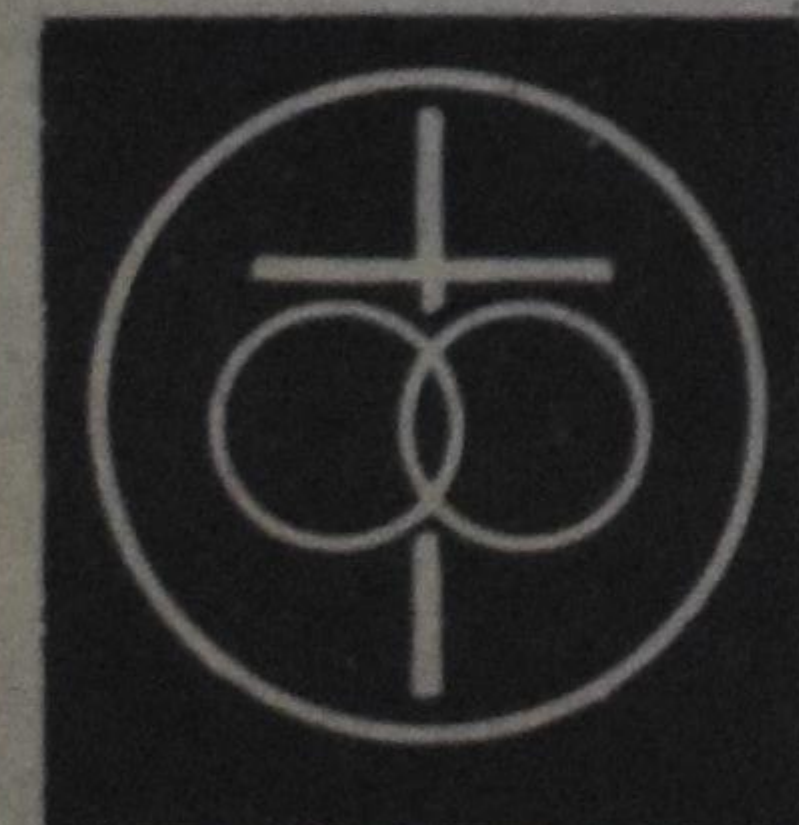
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News

Emmanuel makes TV debut

... continued from page 1.

"We were able to reveal that although a small denomination, we nonetheless have some talent and ... resources to offer."

At the same time, he suggested the television service will convince "many mainline churches ... we are not all that different" in our beliefs and worship traditions.

His sermon highlighted Thomas' difficulties in believing that Christ had arisen after death: a challenge to all people to "confront the reality of the

resurrection."

Rev. Joosse said he would like to think the service was viewed by non-believers who might be moved to accept Christ as their saviour. But he suspects most of the Meeting Place audience is made up of committed Christians whose physical disabilities stop them from attending church.

Besides the service itself, Emmanuel was offered four minutes for a mini-documentary of the congregation and denomination.

It featured Harry and Ria Valstar and their four children, the result of six hours of taping.

Interviews with the Valstars were designed to portray typical CRC members and their attitudes toward God and His creation, the church, nearby Calgary Christian School and mission work including the adjacent Shalom Manor home for senior citizens.

"I wore wooden shoes," said Harry, jokingly, noting the brief portrait also included "some reference to our dutch heritage."



The Emmanuel congregation at worship

Press Review

Carl D. Tuyl



Up, up, and away goes the interest again like balloons in commercials. Tough luck for people who need mortgages. Even the rising interest has not caused our dollar to stabilize against its U.S. counterpart. The demand for money seems bottomless. An almost unimaginable amount of one trillion dollars is invested in the production of weapons. That is a one with twelve zero's behind it. All that money spent on ways to kill people. The angels in heaven must weep.

We have a new Governor-General in the charming person of Jeanne Sauve, the first woman in that high office. She

was sworn in with a bit of pomp and pageantry, not too much, of course, for we are Canadians, eh?

In the Liberal leadership campaign the main bout is being fought between Chretien and Turner, with — as he says — MacGuigan a strong third. With all these cabinet-ministers on the election trail we might ask who is mind the store, but the answer to that is well known: the deputy minister and his staff. They have always run the affairs of our country and will continue to do so. Ministers are relatively powerless. They are the parliamentary

window-dressing that can be held responsible.

The old union fights flare up again in British-Columbia where the provincial government is trying to set the clock back a century or so by making life tough for the unions. Construction workers at the site of Expo '86 walked off the job in protest.

Prime Minister Trudeau is giving his peace mission the old college try. In a final effort to get negotiations going he has sent letters to Chernenko and Reagan.

Transport Minister Lloyd Axworthy has given notice that Canada's airlines had better start getting used to the idea of competition. Fares will be deregulated. This will, no doubt, benefit the passengers on the milk-routes but it will do little good to travelers who depart from Moose Jaw or Moosanee, to name only two places.

We shall take a look this week at the European scene where the Dutch have said that they will not accept their quota of 48 cruise missiles. They would rather have the Germans store these things for them, but U.S. officials say that such stalling techniques would endanger the full deployment of the 572 missiles.

The British have, after many denials, admitted that they sold both Iran and Iraq chemicals which could be used in the production of chemical weapons. But then again: the British, a bit miffed about the necessity of that confession, have revealed that the West-Germans are assisting the Iranians in the construction of nuclear plants which could be used for the production of nuclear weapons.

The month of May brought in many European countries memories of World War II. Already half of

the population in those countries has no conscious memories of those years. Perusing the many speeches made at the occasion of memorial services I am impressed with the fact that many speakers compared current situations to similar circumstances just before the second World War: stagnating economy, unemployment, a general feeling of malaise and significant loss of idealism. Those are the feeding ground for racism, intolerance, discrimination and aggression.

There is certainly lack of agreement in the European parliament. Especially on the matter of subsidies for agriculture do the member countries differ widely. Dairy surpluses rot in the warehouses of Europe.

Princess Juliana of the Netherlands celebrated her seventy-fifth birthday, and her son-in-law Pieter Van Vollenhoven observed his birthday also on the last day of April. He is exactly thirty years younger than the former queen.

The ecclesiastical Institute for Ecumenical Research Exchange has expressed concern about increasing poverty in the countries of the European Economic Community.

An interesting article appeared in what is the best Dutch newspaper: Friesch Dagblad. It was reported that the ministers of the Gereformeerde Kerken in the Netherlands have decided not to unionize. Instead there will be a close cooperation with the CNV (Christian National Union) not only to determine the judicial position of ministers, but also to examine their working conditions.

The Pope is planning to visit west European countries in 1985. The anticipation and the general reaction to this planned visit is quite different from the enthusiasm with which Canadians in general and Roman Catholics in particular look forward to the upcoming visit here. The Belgians have asked the Pope to tone down on pageantry, and the keyword there is soberness.

A public opinion poll in the Netherlands indicated that at least half of the population did not care whether the pontiff came or not. Quite a difference, as I said, with the feverish preparations here.

It is inconceivable to me that an innocent little column like this could generate hate mail, but it does. Last week I received two in one day. How is it possible?

Does grain get to the hungry?

WINNIPEG, Man. (MCC) — Canadian farmers donated 22,590 tonnes of grain to developing countries through the Mennonite Central Committee Canada Food Bank last year. But did the grain actually get to the hungry?

The answer, according to a group of farmers from Alberta, Saskatchewan and Manitoba who toured India and Bangladesh on behalf of Food Bank, is yes. "Grain shipped through the Food Bank gets to the needy," says Harold Penner, a tour participant from Arnaud, Manitoba.

The February 28 to March 20 tour gave the 12 farmers a chance to see what happened to

over 8,000 tonnes of wheat donated to India in 1983. They visited Food For Work sites in India where people receive wheat as payment for road, school, reservoir and well construction. Wheat donated by farmers created more than two million days of work for people in ten states.

"We have to be honest and admit that some of the wheat is siphoned off," says Penner. "But, by and large, the MCC shipments get to their destinations intact." Tour members indicated that the loss of a small portion of wheat will not deter them from giving in the future.

Jews for Jesus ad campaign

SAN FRANCISCO (EP) — Jews for Jesus founder and director Moishe Rosen says the organization's recent "Y'shua" campaign — the most aggressive in its history — isn't over yet. The campaign has featured full-page ads in almost every major newspaper in the country. More than 12,000 people, almost half of them Jewish, have written for more information about Christianity.

Those who respond are sent a copy of Y'shua, a book Rosen wrote to present the claims of Christ to the Jewish people. "Y'shua" is the Hebrew form of Jesus' name. In addition to about 100 major daily newspapers, the ad has appeared in such periodicals as Time and Newsweek, although U.S. News and World Report rejected the ad without explanation.

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Church

Pastoral Pondering

God has a plan for the Jews

John G. Groen

Part 1

There is a strange polarity among reformed and other Christians in North America. When one moves among some believers, inevitably the subject of the restoration of Israel, the rapture and the millennium comes up. Then one meets with believers of reformed background and the whole matter of such a restoration does not even come to mind, or hardly so.

I am not very happy with these two extremes; I am not a pre-millenarian or dispensationalist; neither am I convinced that the Jewish people no longer have a special calling with respect to the coming of the Kingdom of God. I believe the Bible offers a view in between these two extremes.

As regards election

In order to bring this subject into better focus, let me quote a Scripture that speaks clearly on the matter; Romans 11:28, 29: "As regards the Gospel they (the Jews) are enemies of God, for your (gentile believers') sake; but as regards election they are beloved for the sake of their forefathers (Abraham, Isaac and Jacob). For the gifts and the call of God are irrevocable."

I understand this to mean that 1) God still has a calling and task for them; that 2) for this they will be equipped, as in the past, with gifts (charismata), and that 3) all this is because God has not and never will forget his love, special friendship and oaths which He gave especially to Abraham but also to Isaac and Jacob.

This to me does not imply that these converted Jews are different, better or higher believers than we gentiles are. Together with them we are and will be the Israel of God. But just as there is a distinction between the service that husband and wife give to the Lord, so there can be a distinction in service that Jewish and non-Jewish believers give to the Lord.

In the light of the foregoing one can interpret Romans 11:12, 15 to mean that the future inclusion and full acceptance of the Jews into the Body of Christ will bring forth a very blessed

situation for this world. Paul speaks of it as "life from the dead."

Shared my view

Once I had come to this point in my search for a biblical position on the restoration of the Jews to the Body of Christ, I did a somewhat wider research on the subject. I went to the library of Regent College here in Vancouver and consulted all the available commentaries on Romans. There were works of Danish, Swedish and German commentators.

Everyone shared or came very close to the interpretation I had come to. So did all the British theologians I found. I was pleased to read what F. F. Bruce wrote in his commentary Epistle to the Romans; pleased too I was with what John Murray of Westminster Seminary wrote in his interpretation of Romans 11. Old Charles Hodge, learned Presbyterian of the previous century, in his commentary on Romans gives a strong defense of a future restoration of the Jews to the Israel of God.

A growing conviction began to settle on me: all these theologians and commentators basically share my view of a future for the Jews in the plan of God and yet none of these are Hal Lindsey type pre-millennarians or dispensationalists. I must say that this made me happy. One can well hold to the conviction that hears God speak of a future conversion of the Jews without being pre-mill.

In my next ponderings over this subject I want to share with you some of what Calvin and Luther said on Romans 11 and then go beyond this chapter of Romans to some other verses in the New Testament.

Rev. Groen is pastor of the Christian Reformed Church of Burnaby, BC

Rime or Reason

Earnestly he prayed for peace
with his wife whose name was
Mabel
"Grant that all wars may cease,
also the one across this table."
Sy Nodd

Ephesus
Paul, at the classis of Sardis,
knew something was amiss,
when talking to Ephesus' elders
he sensed a lack of gentleness.
Klaas Sis

Press Parade

Synod of the reformed churches in the Netherlands — apartheid is heresy

Lunteren, The Netherlands (RPS) — The Synod of the Reformed Churches in the Netherlands has decided that Mrs. E. Elkerbout, who holds a law degree will be one of their official delegates at the Reformed Ecumenical Synod in Chicago. She will be the first woman-delegate with the right to vote at this meeting.

The delegates have been mandated to see that the R. E. S.

Church News

Christian Reformed Church

Called:
— to Beth-El, Acton, Ont., Rev. John W. Jongsma of Shalom, Brantford, Ont.
— to Dundas, Ont., Rev. Richard Stienstra of Trinity, Abbotsford, BC

Change of address
— Rev. Bert Slofstra to 12 Evans Place, Georgetown, ON L7G 4W1

is confronted with the same question which the World Alliance of Reformed Churches faced in Ottawa concerning the decision of the apartheid system. The Synod of the Reformed Churches in the Netherlands uses for its denial of apartheid — following the decision of the General Council in Ottawa — the term "status confessionis".

Mission research fellowship

A Mission Research Fellowship is being jointly offered by Christian Reformed World Missions, Home Missions, and Calvin Seminary and will be made available for use in 1985.

Purpose: To enlarge the church's missiological understanding, to test a missionary practise or goal, to encourage cross-fertilization between the Third World and the West, or to develop strategies of evangelism.

Persons with potential for making a contribution of high academic or missiological character are eligible for the Fellowship. For further information contact Dr. Eugene Rubingh, Secretary of MRF, 2850 Kalamazoo Ave. S.E., Grand Rapids, Michigan 49560.

Laps of membership

Under the terms of the CRC Church Order, Article 67, consistories may consider a membership to have lapsed when the following conditions have been met:

1. the person(s) claim to be still committed to the Christian faith;
2. they claim to be worshipping elsewhere;
3. the consistory is not aware of any public sin requiring discipline.

Kildonan CRC bulletin

Assistant to the Pastor:

East Christian Reformed Church, Strathroy, Ont., seeks an assistant to the pastor, mainly to work in the areas of youth and evangelism; full-time; non-ordained.

Please send resume to:
Mr. Cor Vanderelst
250 Riverview Dr.
Strathroy, ON N7G 2G6

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The consistory of the Maranatha CRC in St. Catharines, Ontario has granted its pastor, Rev. Dan De Groot a leave of absence to complete his studies beginning Sept. 1, 1984. As a result of this decision we are looking for a pastor to fill this vacancy in our church. The Search Committee would be happy to receive inquiries from pastors who would like to be considered. A church profile is available. Please send your correspondence to Mrs. H. Bezuyen, 9 Bayshore Dr., St. Catharines, ON L2N 5Y3

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00 a.m. 1340
Edmonton-CHQT 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
Taber-CKTA 3:00 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR . . 11:30 a.m. 1240
Burns Lake-CFLD . . . 9:15 a.m. 1400
Kitimat-CKTK 8:30 a.m. 1230
Osoyoos-CKOO 8:30 a.m. 1490
Penticton-CKOK 8:30 a.m. 800
Port Alberni-CJAV
(Tues) 9:30 a.m. 1240
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP . . 8:30 a.m. 1450
Terrace-CFTK 8:30 a.m. 590
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 9:30 p.m. 940

Atikokan-CFAK 10:30 a.m. 1240
Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

ONTARIO

Ajax-CHOO 9:30 a.m. 1390

Chatham-CFCO
Brantford-CKPC 10:00 p.m. 1380
Ft. Frances-CFOB . . . 10:30 a.m. 800
Guelph-CJOY 9:30 p.m. 1460
Hamilton-CHAM 7:30 a.m. 1280
Kingston-CFMK 10:00 a.m. 96.3
Newmarket-CKAN . . . 9:30 a.m. 1480
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS . . . 10:30 a.m. 560
Pembroke-CHOV
(Sat) 6:00 p.m. 1350
St. Catharines-CJQR . . 10:30 a.m. 97.7MC
Sarnia-CHOK 7:30 a.m. 1070
Stratford-CJCS 8:45 a.m. 1240
Wingham-CKNX 10:30 a.m. 920
Woodstock-CKDK . . . 8:30 a.m. 1340

NOVASCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320

Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB . . . 10:30 a.m. 550
Newcastle-CFAN 9:00 a.m. 790
Saint John-CHSJ 9:00 a.m. 1150

FRENCH
BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

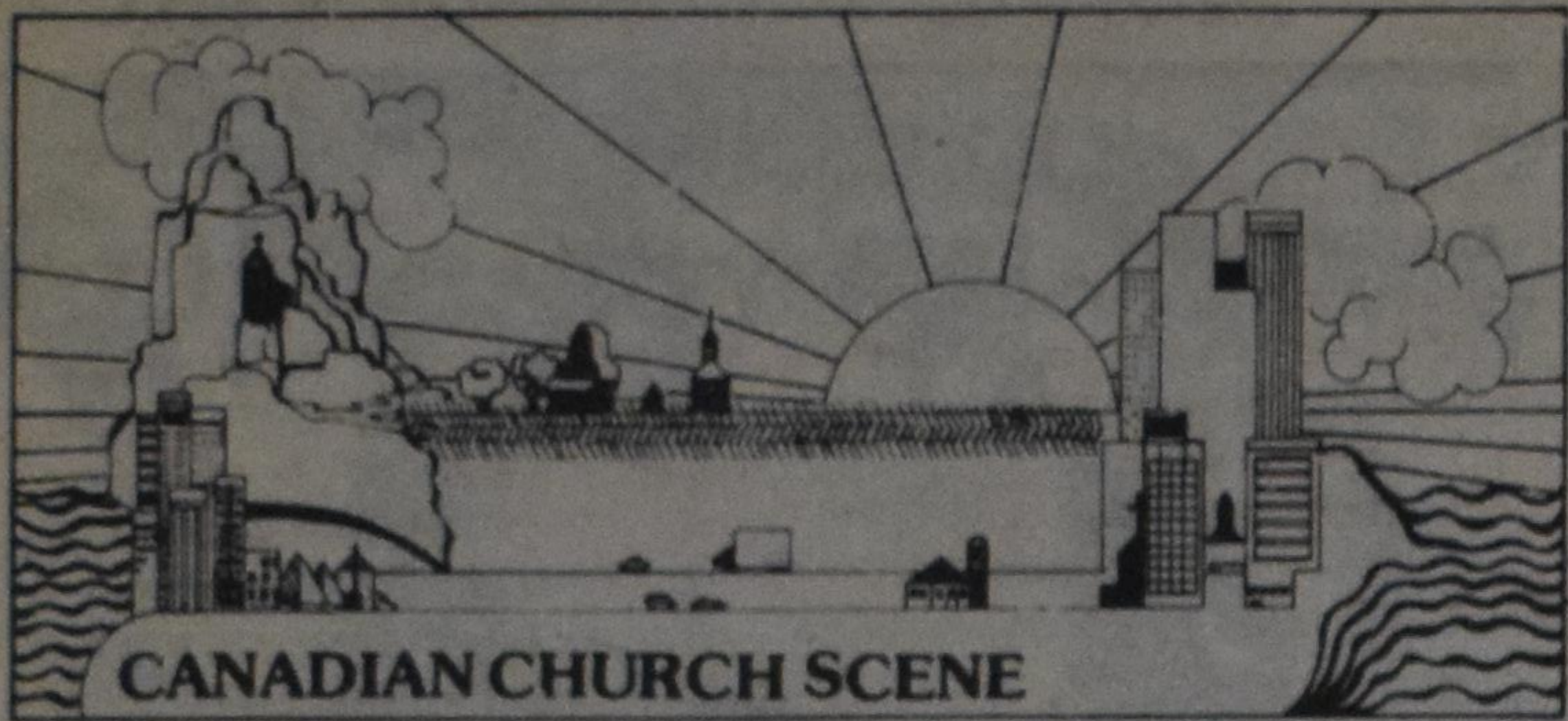
QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City . . . 7:15 a.m. 1280
CHLN-Three Rivers . . 7:45 a.m. 550

THE BACK TO GOD HOUR

P.O. Box 5070, 760 Brant St.,
Burlington, ON L7R 3Y8 — (416) 637-3434





It is a well known fact that in February 1942 about 22,000 innocent Japanese Canadians suddenly lost their rights and their properties and were transported to camps in the interior where they had to live for three years, that is: until the war was over. The treatment of these Japanese people is a very sad chapter in Canada's history.

In recent years we have learned more about the injustices that were committed against them. A parliamentary committee has recommended that the government of Canada would publicly acknowledge the wrong that was done and would make the first move to correct it.

Prime Minister Trudeau was of the opinion that "there is not too much to gain in Canada by trying once again to correct the economic consequences of unjust acts committed in the past to whole groups."

But the Catholic New Times of May 6, 1984 disagrees with the Prime Minister. We read:

Financial reparation will never cover the cost of past injustices which were done but it will make a downpayment on the future. Such an action would say to all, and to Japanese Canadians in particular, that we are willing to make a collective investment in a just and tolerant society.

The churches in Canada have a responsibility and role to redress the wrongs which were done to Japanese Canadians.

When evacuation notices were sent out in 1942, there was no official statement from any church condemning the move. The silence was deafening.

However, the churches (Anglican, United and Roman Catholic) did play a crucial role after the war in forcing the government to retract the deportation orders from 10,000 Japanese Canadians. Such action spoke loudly.

Now is the time for the churches to speak again on behalf of the Japanese Canadians.

Consequences of technological changes for workers

The Catholic Register is concerned about the future of workers. It fears that a great number of them will be eliminated by the introduction of modern technology. "About 85 % of the workers in Canada are not protected against the impact of technological changes," it says in the Feb. 11 issue. We quote the following passages from an editorial that raises extremely important questions:

Technological advances can bring great benefits to mankind. But if they are used primarily for the accumulation of wealth for a few, with little or no consideration for workers who will be downgraded or eliminated, then labour unrest will become more bitter than in the past. The question now is not how much a worker can earn on the job, but

Japanese Canadians to be compensated?

Jacob Kuntz

whether there will be any job at all for the worker.

It is inhuman and unchristian to treat workers like worn-out machinery that is thrown out. Obviously, great-cooperation between labour and management is cooperative.

Long before any new equipment or process is introduced, labour and management should work together to minimize disruption to the staff. This may mean such programs as early retirement, shorter work days and re-training.

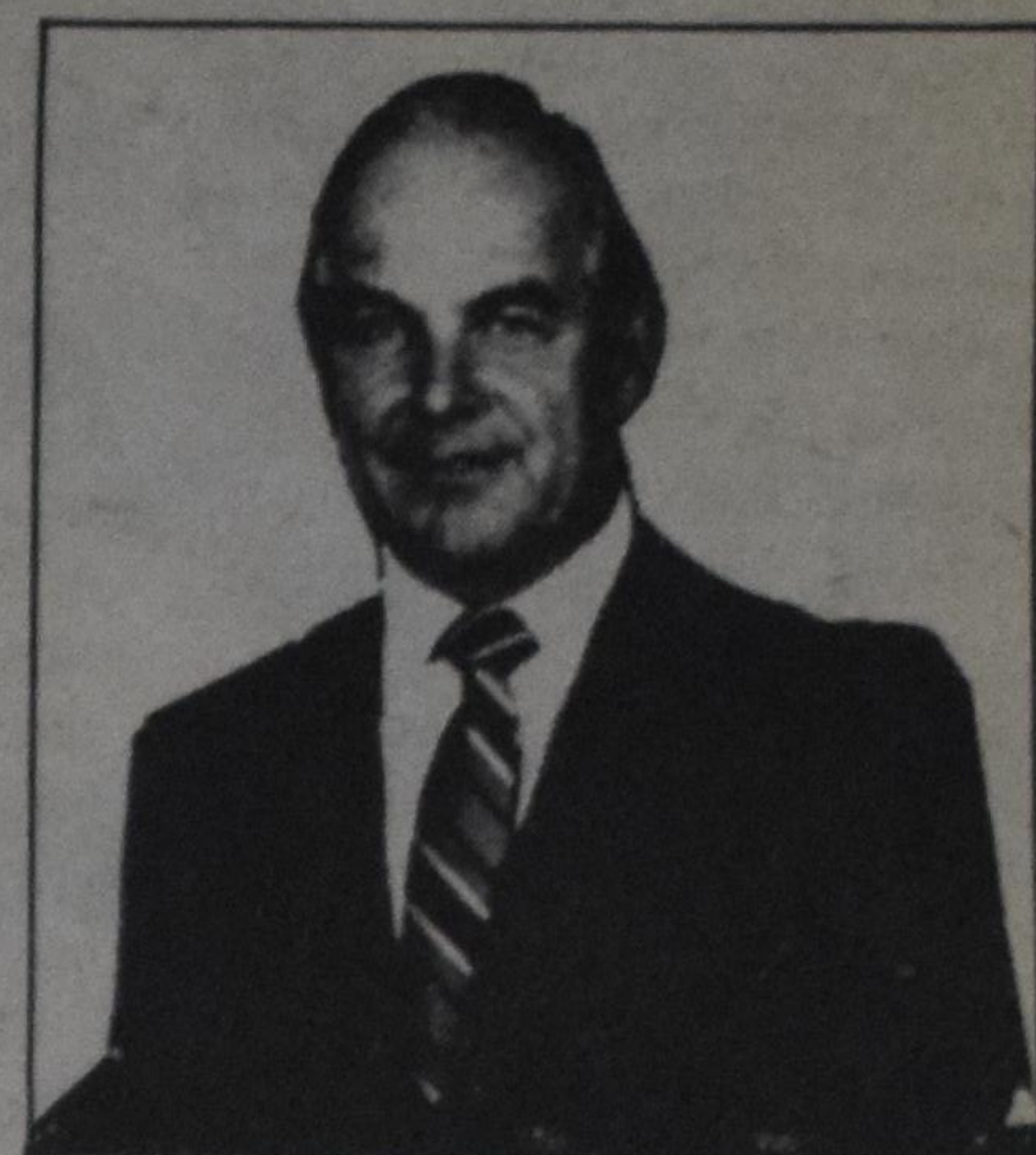
With the rapidity of technological changes everyone who works should consider education and re-training a lifelong process. The days of doing one job, or having only one career are over.

Concern about the use of our tax dollars

The editor of the Mennonite Brethren Herald confesses in the March 9 issue that he "for years felt good about paying taxes. (This is the truth!) I am thankful to live in this country and I have felt good about calculating my obligations as a christian citizen toward the cost of keeping the government functioning."

However, things have changed. The editor is concerned about "huge expenditures on all sides which are of exceedingly doubtful quality." And he continues:

There are virtually no governments in Canada with a serious commitment to restraint in expenditures and to tax reform. The most powerful are becoming more powerful, and the weak are becoming weaker. The waste represented in the giveaways to large corporations like the oil companies, the railways,



Rev. Jacob Kuntz

the Maislin trucking firms, or to professions like the medical, cannot be justified by any moral standard. Nor can the large salaries which are paid to many of those who occupy government offices. A report by the Public Service Alliance showed that while government was supposedly holding to a restraint program, the number of the federal civil service whose wages rose above \$60,000, in 1982 increased by 331 percent.

It is facts such as these which makes the harshness of the government to taxpayers an acute moral issue. We have a right to say to government that we don't trust its stewardship any longer. We must see a better accounting of the funds entrusted to it by taxpayers, if the good will of upright and supportive citizens is to be won back.

Found in one church magazine:

A college student announced to his mother, "I've decided that I want to be a political science major so I can clean up the mess in the world."

"That's very nice," purred his mother. "Why don't you go upstairs and start with your room?"

Homestead: ten years of covenant solidarity

Bert Witvoet

HAMILTON, Ont. — It used to be a private boarding house, the two and a half storey, nicely bricked house, sitting on the corner of Locke Street and Homewood. Now it is a christian home for seven adults with psychiatric or emotional difficulties. It's called Homestead.

This year it celebrates its tenth anniversary in a low-key sort of way. Maybe the house coordinators Rudy and Velva DeVries will bake a cake and put ten candles on it. In all likelihood they will sit down for a festive meal with the seven residents on June 3.

Ten years is nothing to laugh at when you receive no grants from the government and are dependent on gifts from churches, and private individuals. In the eyes of those who operate the house that's not an achievement so much as a blessing.

Equal time

Rudy and Velva have been with the home for half of its lifespan. Both graduates from the Reformed Bible College in



Rudy and Velva DeVries and Katy Karsten reflect on Homestead's last ten years

Grand Rapids, Michigan, they came to the task after a mission stint with the Blood Indians and work with the retarded in the Lethbridge, Alberta area.

Both are equally involved in the running of the home. Rudy takes most of the phone calls, discusses medical problems with doctors, goes to the hospital for pre-discharge meetings. Velva organizes the shopping and offers advice on cooking and other household matters. Counselling as well as supervision is done by both.

The seven residents do their own cooking and cleaning. The

concept is rather unique in Ontario.

Unique concept

Homestead really houses two families. There is the family consisting of seven residents with psychiatric or emotional problems. They range in age between 20 to 35. And there is the DeVries family consisting of Rudy, Velva and two sons aged 9 and 13.

The two families exist side by side. The DeVrieses have their own apartment in the back half of the house on the second floor. The seven residents,

always two women and five men (the lay-out of the house lends itself best for a 2-5 ratio) take up the rest of the house. But the families also interact at various times.

Rudy explains that Homestead is a halfway house between the institution and the community. The aim is "to provide a home for young adults who demonstrate the need and desire for a supportive living environment," according to a brochure.

Other homes in the province of Ontario either provide total care or a place to eat and sleep. Homestead offers something else.

Treating the residents like adults who are encouraged to take as much responsibility as they can handle, the Home provides programs which address themselves to the physical, mental and spiritual needs of the residents.

Some of the residents work outside of the home. They pay \$300 rent per month. This includes room, board and programs. The actual cost is \$600 per resident per month. Donations pick up the

remaining cost.

Good results

The success rate of Homestead, measured by the number of residents returning to the community and coping, is high especially when compared to figures quoted by other institutions. In the past five years 17 have left the home, and of these only 2 have not really been successful. According to Katy Karsten, Vice-chairperson of the Board of Directors, "we have stopped the revolving door in and out of the hospital."

For Rudy and Velva DeVries this success is most satisfying. Their commitment runs very deep, also in terms of time. Relief staff give them every other weekend off as well as holidays. But the rest of the time they are on call and active in the Home.

"The most satisfying for us is to be invited to someone's apartment for coffee," says Velva. "By the grace of God they arrive at a point where they become happy with themselves."

Continued on page 12 ...

Feature

Prison ministry by kids

Why would you want to write to somebody in prison? The question was posed to the grades 6, 7 and 8 classes at the Christian School in Wellandport, Ontario.

The answers were simple but profound:

"I wouldn't want to live in prison. It must be a horrible feeling."

"I wanted him to know we care and he's not alone."

"If I were in prison I'd want a

card too."

"Because Jesus loves him."

Mrs. Arlinda Kooiman, grade six teacher at the school, had a business acquaintance who was recently sentenced to prison. So at Christmas she challenged her class to send him cards. The grades seven and eight teacher, Mr. Van Hoffen, also encouraged his classes to get involved.

"We were discussing our Christmas theme, 'When you

have done it unto the least of these, you have done it unto Me,'" said Arlinda.

"It seemed a natural response for us to do something in 'Christ's name.'"

The children were eager and within a week one lonely prisoner found himself flooded with notes from 45 children.

"When he received the letters," said Arlinda, "he broke down."

And he wrote back...

"It was lovely to receive these cards from all your students. All I can say is that when I saw these cards and who they were from, it brought happiness and joy to me. It reminded me of when I was young and in school and did the same kind of thing. It is good to know there are still young and old people with a heart of gold,



Bill Dalzell and Ian Stanley with students from the Christian School in Wellandport

just thinking of how they can help other people.

"As long as I am behind bars I won't forget the happiness that I experienced when I received those cards. May God bless their hearts and look after them."

Where do the kids go from here?

"They'll keep writing to this man," says Arlinda. "We also want to send special notes to his wife because she is very hurt and

has experienced a lot of rejection.

"Many want to write to other prisoners too."

It's comforting to know that in a world where there is so much bitterness and pain, 45 children are taking the time to show a needy world that God loves them.

From the April issue of Jubile, News of Prison Fellowship of Canada.

What have I learned about prison?

Hi! I'm just another one of these people in the world. I have a great teacher who told us about this man in prison. Now we write to a man who is in prison. He has so much love to give, and he's a human (so are all the others), just like you and me!

Prison is an awful place to be, from what I hear. You have no privacy, no say over anything. You're looked at at all times, and the guards are always suspicious of you ... and that's only half of it.

I am writing to Len (the prisoner) because I read the Bible daily, and one of the passages I read was "For I was in prison, and you visited me" (Matthew 25:36).

What a beautiful passage! I am only 11 years old ... another one of those millions of people in the world! But the little that I give, I know is making a BIG difference in Len's life!

**Michelle Bouwers,
Grade 7, WCS**

Dear Len:

Hi! My name is Monica. I'm in grade 6 and my birthday is on March 16th. I live in Wellandport and go to Wellandport Christian School. I'm writing this letter because I'd like to learn more about prison and you. My teacher has told a lot about you to us.

Do you live with someone else in your cell? Is there any privacy? Do guards watch you every minute of the day?

Now I leave you with a verse from Matthew 25:35,36.

Yours Truly,
**Monica Van Tuyl,
Grade 6, WCS**

Mustard seed sharing

On Wednesday, February 8, Mr. Bill Dalzell came to Wellandport Christian School to speak to the grade 6 and 7 classes about Prison Fellowship. I thought his speech and the film *Someone Cares* featuring Charles Colson would be a fitting climax to our card sending and letter writing to a prisoner. I

Later Mr. Stanley's secretary asked me what our follow-up plans were. Plans? We had begun to write in spontaneous response to "whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:36).

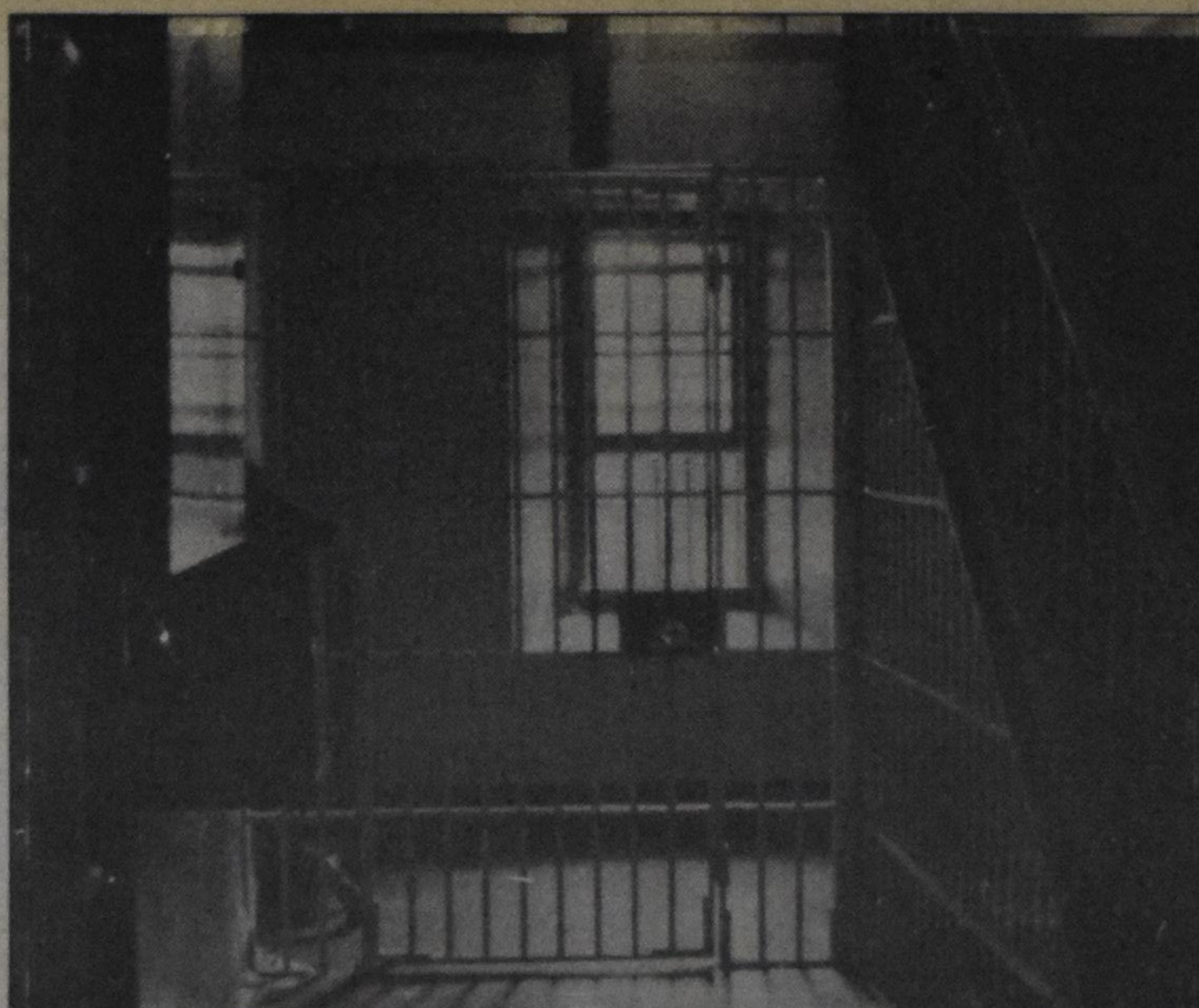
I could only give one sure answer. Whatever we do we

may not do without sincere prayer that God would use any card, picture, letter to reach the heart of a prisoner and change his life from inside out! Without Him the most well written letter would be scribbling. With Him the simplest picture would be the faith of a child that would lead the way to God's Kingdom.

I've asked my students to never let me forget to accompany every manilla envelope of letters with prayer. We've made a bulletin board to remind us to pray in all circumstances. We cannot "have a form of godliness but deny its power." (1 Tim. 3:5).

This obedience and trust in God's power is a mustard seed in our grade 6 class.

**Mrs. L. Kooiman,
Grade 6 teacher**



learned we had only begun to trust and obey.

Mr. Ian Stanley, Executive Director of Prison Fellowship in Canada, came with Bill. He asked us if we could recall the first miracle Jesus performed. He applauded a student for remembering the turning of water into wine. He remembered for us Mary's directions to the servants there in Cana to "Do whatever he (Jesus) tells you."

Then he asked us two questions about obedience. 1) Would you have filled the jars with water? Answer: Yes! 2) Would you have served that "water"? Answer: We don't know.

Mr. Stanley had initiated Mr. Colson in making us feel uncomfortable. We weren't to look for reasons, just do whatever Christ asks for us.

Pray for Prisoners

P — for praying for people in need
R — for reverence
A — for anguish
Y — for years of waiting

F — for fear of guards
O — for obedience to guards
R — for relying on God

P — for prisoners in sorrow
R — for remembering prisoners
I — for ignorance in the guards
S — for self-control and patience
O — for observing the guards
N — for no privacy at all
E — for evidence of non-guilty
R — for rejoicing for being set free
S — for salvation from God

**Lisa Verdonk
Grade 6, WCS**

Prison is like a ...

Prison is like a nightmare
You can hardly believe it is true —
Long, painful nights
Which end in fights
Nobody seems to care for you.

Prison life is like darkness
You don't know what is coming to you
No privacy
Oh don't you see
That prisoners are humans too?

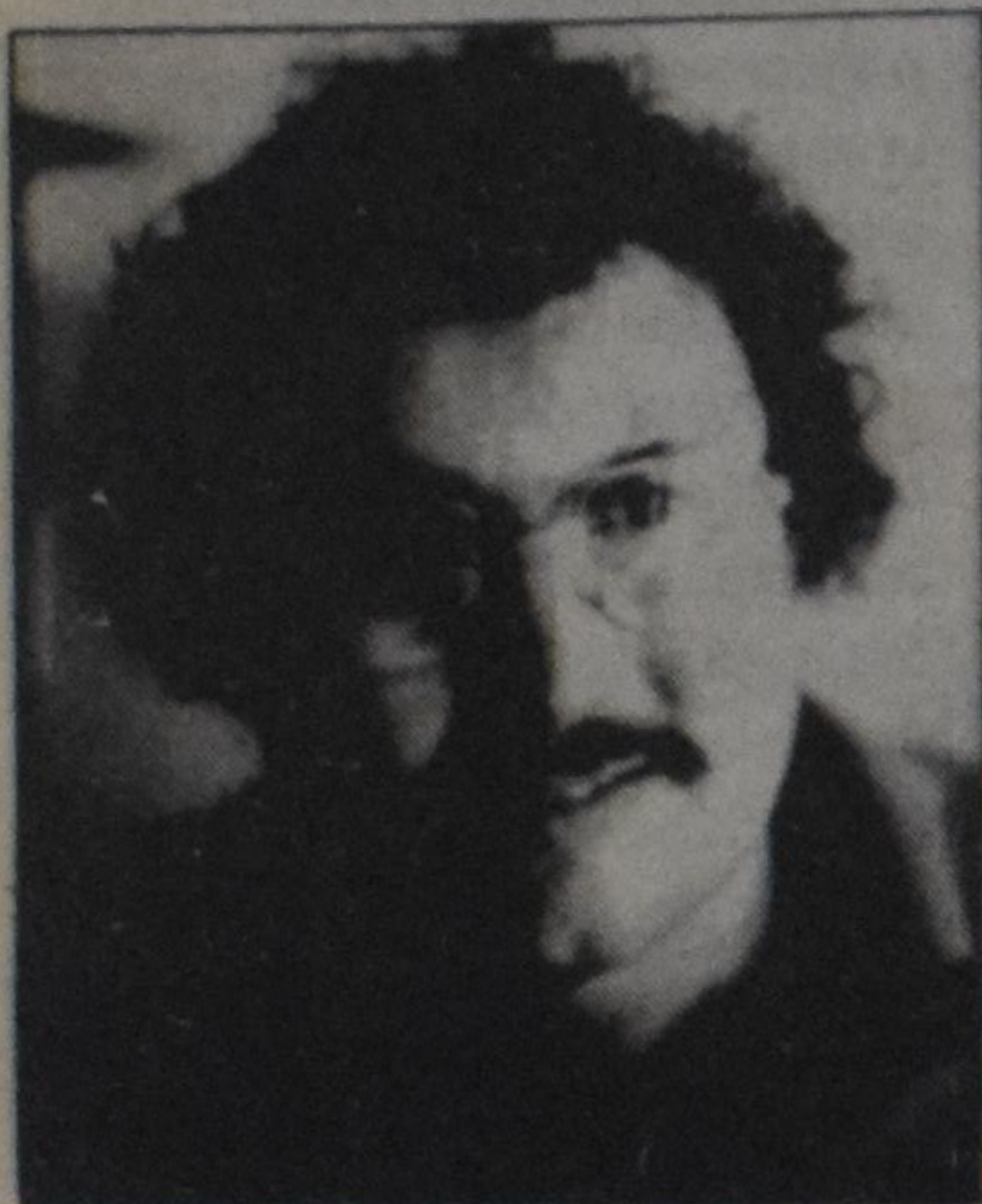
Prisoners need friendship badly
A good friend to show them what's right
Show them some love
Like God above
Is now freely showing to you!

**Candace Gritter,
Grade 6, WCS**

OPEN HOMES: building bridges from prison to community

Adrian Vandenberg

It was two years ago this May 23 that Larry got out of prison. He is still out. After spending a total of about 25 of his 44 years in prison, Larry cannot remember the last time he was free from parole. Now he has not only completed his parole, but also set up his own apartment and is busy with many involvements, including helping others



Adrian Vandenberg

through his prison experience.

The transition from the prison cell to the street was not easy. Larry still faces a long, hard road ahead. But what made a big difference in Larry's life was being informally adopted by a household of three young adults who are connected with a group called Open Homes. Having experienced the trust, love and prayerful support of a real home, Larry is now able to love and help others in return.

Bridging the gulf

Open Homes began in Toronto in the summer of 1982 under the initiative of the Toronto Justice Council and the M2/W2 (Man-to-Man, Woman-to-Woman) Program. It grew in response to the pressing need to bridge the gulf between the prison cell and the street — a need that formal services like half-way homes had difficulty meeting. For instance, about 40 per cent of people within provincial prisons whose parole is denied are turned down because they lack supportive contacts to get them back on their feet when they get out.

So far, the main objective of Open Homes has been to form a network of families and households who are willing to be a support group in opening their homes to people from prison for either short or long term. Another objective has been to build contacts with various churches. At present Open Homes consists of six families and several ex-inmates.

Its members come from a variety of church backgrounds, including Christian Reformed, Mennonite, Roman Catholic, Anglican and Pentecostal.

Circles of support

One way the group attempts to facilitate the re-entry of ex-inmates into society is building circles of support around particular people. It also maintains a continuity of relationships through meetings, a telephone network, and an organizational link with the volunteer prison-visitation program of M2/W2.

A commitment to meet once a month is an important part of Open Homes. At meetings members listen to one another's stories. They also explore the experiences of other groups, such as John Dodd's community in Britain, for inspiration and direction. Another goal of the group has been to find appropriate sources of government funding which do not interfere with the trust and intimacy of home life.

One of Open Homes latest

projects has been to set up a Trust Fund to help ex-inmates with Open Homes get started on their own. Still in the planning stage is the idea of setting up a paralleled fund to which people can contribute while still inside.

Open Homes realizes that there are risks in getting close to people who may carry many wounds and hurts. Furthermore, building supportive relationships is labour-intensive and time consuming. But with the risks and struggles there are also blessings.

For more information about Open Homes, contact Harry Nigh at 769-8510 or Adrian Vandenberg at 466-8700. (both in Toronto).

Adrian Vandenberg is a member of Open Homes and Research Associate with Citizens for Public Justice.



There is a pressing need to bridge the gulf between the prison cell and the community

Former criminal wants to help

... continued from page 1.

Most church-goers, in their financial and social security, occasionally need reminding that "the first person into heaven after Christ was a thief, and the first one to see him after he rose from the dead was a prostitute."

Forster argues that Jesus himself was a street person, quoting Matthew 8:20 to prove his point: "Foxes have holes and the birds of the air have nests but the Son of Man has nowhere to lay his head."

Troubled youth

In contrast, Forster's own background is one of relative affluence. Born in Ottawa, he spent the first years of his life in South Carolina with a healthy aunt and uncle.

Poor health — he was born with bronchial pneumonia — kept him from developing an interest in sports, a fact that didn't endear him to his football-playing father or the rest of his family when he returned home to Ottawa.

He ran away at 15 and drifted into a life of booze, drugs and petty crime.

For a while a low-level mafia hood paid him \$100 a week to carry his pistol — the idea being that a youngster would only receive a slap on the wrist from police if he were caught with a

weapon, while the gun-owner's criminal record would land him in prison.

Forster was living with a Vancouver prostitute, stealing at night and lying around the beach each day, when he accepted a dare and attended a Billy Graham crusade in 1963.

A 10-year conversion

That began a gradual 10-year conversion to Christianity which was occasionally interrupted by periods of doubt and relapse. In fact, he says there were many times when he was adamantly opposed to religion.

"I went on a rampage of hating Christians. I was like Paul! Wherever there was a Christian to badger or knock down, I was there being as cruel as can be."

Forster had become decidedly middle class by the early 1970s, operating a small store in Victoria and living in suburbia.

But a persistent pull from the Lord eventually got him back in the streets, this time searching for converts in their own territory. His search continues with the opening of the Mustard Seed in Calgary.

Explaining his commitment, Forster simply points to Matthew 25:40: "Whatever you did for one of the least of these brothers of mine, you did for me."

Serving time for Christ

Harry Nigh

The cross, the central symbol of Christianity was a "criminal justice" instrument, a tool of death which Christ submitted to for us.

In Ontario prisons the most popular tattoo that prisoners carve on their skin is a cross. It is usually drawn between thumb and forefinger, and features 3 slash marks above it. I've been told that the slash marks mean "I've served time." When I asked one friend why the cross, he replied, "When you go to prison, you die."

Christ's death for us, "While we were yet sinners", frees us to live a new life. I wonder if real life ever comes about without some dying, some sacrifice.

Father Doug McCarthy is a priest who has founded, near Guelph, a community for people who have been deeply wounded in life. Shortly after it opened, as the reality of the commitment that he had taken on hit him, he lay in bed one night and thought, "My God — these people are going to kill me — I just can't take the tension any longer. I don't mind being a martyr if I'm going to get all kinds of glory, but to die of a heart attack because of these guys is no way to go."

Then he thought, "If these people aren't worth dying for, then who is? And I kind of resigned myself to dying for them, and that moment, was able to live. In fact I got stronger as I went along."

If people in prison are to live, it will take Christians who are willing to die a little in drawing close to those who have seen so much death in their lives.

Our M2/W2 volunteers are these kind of people, who open their hearts and find that the sacrifice of caring is accompanied with laughter, and fulfillment and richness in relationships.

Thank you for your continued support to this ministry. If you can make a donation to our work, I can assure you it is needed and would strengthen the programme at this time. Please keep us in your prayers, that we might reflect in all that we do, "the mighty power there is in the simple message of the cross of Christ" (I Cor. 1:17).

Harry Nigh is the Executive Director of M2/W2, Toronto, Ont.

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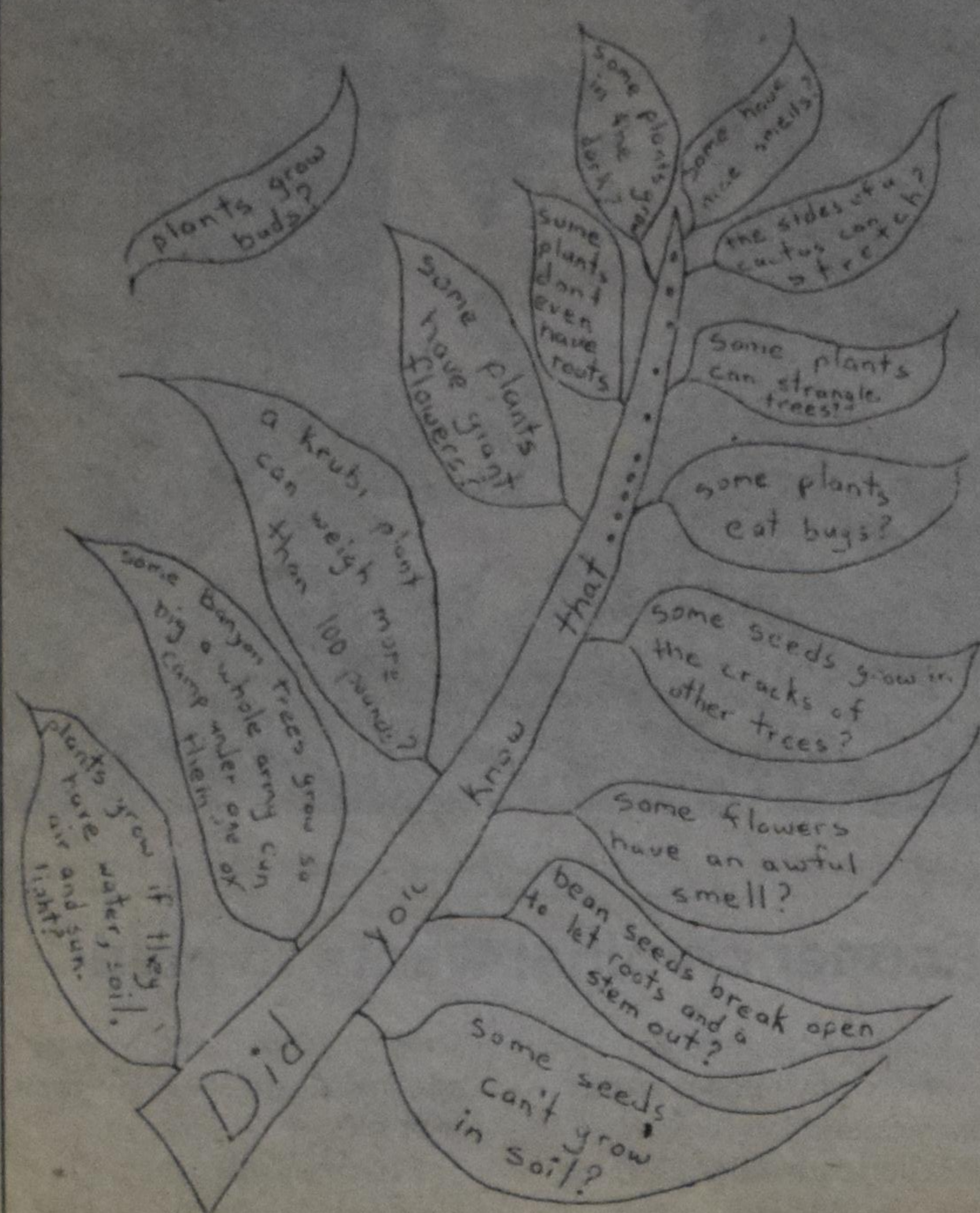


School

Chalkmarks

Green, green, it's green they say ...

Trenton Christian School's grade one class recently studied plants. This is how they reported on their unit in the April 1984 newsletter *Reflector*:



Grade 11 Special Project: Yess we can!

On May 7, 8 and 9 Grade eleven of Edmonton Christian High worked at the Youth Emergency Shelter (Society) on 82nd Ave. and 93rd Street. This shelter is a haven for 16 and 17 year old teenagers who have nowhere to turn. The shelter staff provides food, shelter and counselling to these young people in an effort to get them back into their families or to find work and a place to live.

This project is meant primarily to show our students how we can put our Christian beliefs into action in the area of social services. We go as Christians. We hope to interact with the staff and residents at the Shelter while being busy with painting, gardening, sewing, cleaning, building, cooking, decorating, and many other activities.

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September 11-18, 1984

Last September twelve Ontario residents joined twenty-six Statesiders in a tour of the Red Mesa churches and other attractions. They enjoyed a thousand-mile bus trip through rocks, canyons, forest, and deserts of Indian reserves in the Southwest United States. Their hearts were deeply warmed by the hospitality of Navajo and Zuni Christians and missionaries.

This September that opportunity will be offered coast to coast. All meals, lodging, fees, and bus transportation in New Mexico and Arizona: \$490 Canadian. Plane, bus, auto, or train from your home to Albuquerque, New Mexico and return is separate.

For information, call tour host Stan Koning at (616)241-1691 or write to:

Christian Reformed Home Missions
P.O. Box 5070, 760 Brant St. • Burlington, ON L7R 9Z9

Educational climate changing in Alberta

Independent schools mobilize

Ellen Zwart

Independent schools in Alberta have been given the chance of a lifetime by Minister of Education, David King. His invitation is too good to be passed up. That's not to say it will be all pleasurable. On the contrary, what he has asked them to do is going to be hard work, according to Executive Director of the Association of Independent Schools and Colleges in Alberta (AISCA), Gary Duthler. Mr. Duthler was in Ontario recently to address Ontario christian school administrators in Brampton.

The independent schools in Alberta must explain to the minister and the people of the province, why they should continue to exist. Up until now, Alberta's independent schools

have enjoyed the support of the minister of education. Lately he has come under more pressure to prove that the schools fulfill a valid role in the province.

The present debate in the province has been fuelled by several key developments, the first being the rewriting of the Education Act itself. Secondly, in the wake of the Keegstra affair (Mr. Keegstra was fired from a teaching job because he taught that the holocaust never happened), the province appointed a Committee on Tolerance and Understanding within the classroom.

This committee headed by Ron Ghitler, a Calgary lawyer and former Conservative MLA, sees the independent schools as

interim report at the beginning of May urging the Lougheed government to be "more aggressive in rooting out insular private schools whose fundamentalist teachings are 'intolerant and unacceptable in Alberta Society.'"

The province is also in the process of instituting compulsory grade 12 exams which are seen by some independent school supporters as a way of controlling what will appear on highschool curricula, according to Mr. Duthler. "It's a legitimate fear and also part of the government's drive to go back to the basics in education."

According to Mr. Duthler, the entire review of secondary education within the province coupled with the government's study of the place of private schools in Alberta, helped provide the impetus for the present discussion.

Mr. King has said to Mr. Duthler that "independent schools must be aware that education is also a political matter, therefore you have to become politically involved in educating Albertans in the who and why of your schools."

On his tour of Ontario, Mr. Duthler had two messages for the independent school community: "insure the integrity of your schools and demonstrate to the citizens of the province what bridges can be built between the public and the independent school community."

Mr. Duthler said, "it is crucial for the independent schools to have a legitimate place from strength, from a conviction to give something positive."

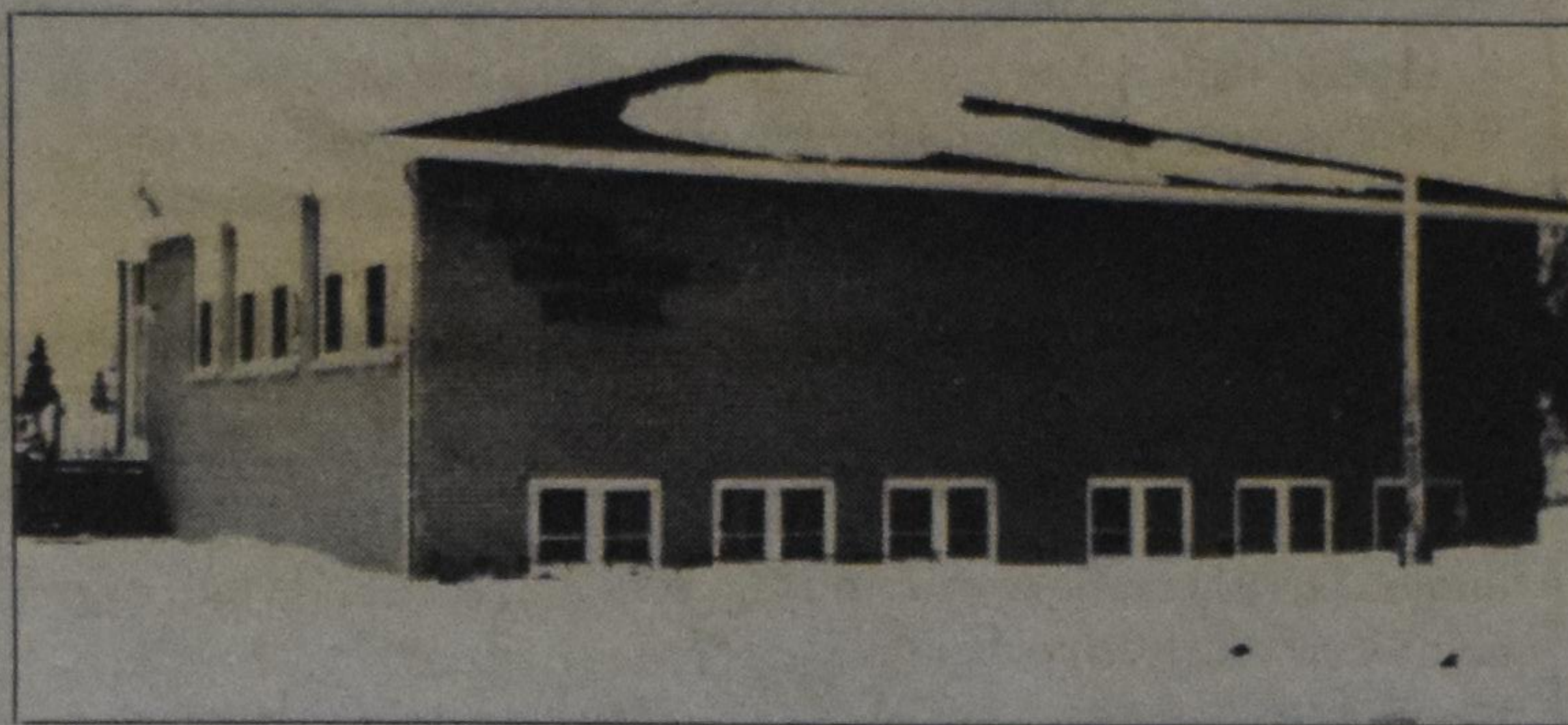
"The state has a tendency to take control and we must take control and participate in the debate for our good and for the good of others," declared Mr. Duthler.

The response Mr. Duthler has been getting from the schools so far is positive. "The people are ripe for political involvement," he said. "We can't escape the political nature of society and must respond to the Minister's challenge to debate. We are awakening to the fact that we can't take things for granted."

Mr. Duthler is excited by the challenges that he sees lie ahead. "It is extremely challenging because I believe very firmly that as Christians we have a task to make a contribution to society. We must exercise the freedom and responsibility that goes with it."

It is in the educational/political field that I can best make my contribution."

Small can be beautiful!



Athens Christian School / Christian Reformed Church

Ellen Zwart

You have heard of schools which are operated in the basement of a church. Almost the opposite is true in Athens, Ont. There the local Christian Reformed Church owns the basement of the school!

The Athens Christian School has been in operation since 1960 and is one of the smallest schools belonging to Christian Schools International. It has an

enrollment of 29 students in two classrooms, with four grades to a room.

Writes principal Hinke Weima, "The smallness of the school results in a close family-like atmosphere which is appreciated by both staff and students." Other staff persons are Shirley Voorberg, primary teacher and Sally Smid, part-time.

Calvin appoints new financial aid counselor

Patricia L. "Patty" Haan began her new work as Financial Aid Counselor at Calvin College May 1. A 1982 Calvin business/economics graduate who hails from Madison, Wisconsin, Haan's new job involves a combination of factual knowledge and diplomacy: she is responsible for administering the Guaranteed Student Loan and Canada Loan programs, and also serves as the primary contact in the office for prospective students and parents.

Haan reports to Wayne K. Hubers, Director of Scholarships and Financial Aid,



Patricia L. "Patty" Haan, new financial aid counselor at Calvin College

and also works closely with assistant director Thomas Van Wingerden. She replaces Meribeth Diekema.

Story

The amulet

Part 1

Geraldine Ysselstein has lived in Bangladesh since July 1983 with her husband Peter, who is an agricultural economist with CRWRC. "It is difficult for the people back home to really get a feeling of life here in Bangladesh," she writes. The story she sent us is a true story intended to help readers understand better "what life is like for us foreigners and the issues that face us as Christians, living in a poor, underdeveloped muslim country."

"What's the matter, have you lost your head?" A bent old figure in a grey faded sari peered around the bamboo wall to where a tall young woman stood bathing. Whooosh ... the water splashed from a hand tubewell into a hanging pail. The young woman, shivering, rubbed a bar of soap through her long black hair and then poured the pail of ice water over her head and body.

"It's cold today and there won't be any sun so why all this bother?"

The young woman stood dripping in her wet sari and then bent to rub her feet clean.

"And why are you washing your feet, the road is a dust pancake anyway?"

Afroza sighed as she exchanged the wet sari she had bathed in for a dry one. Her knee hadn't improved overnight and now she had to walk an hour to work. She winced as she stepped out from behind the bamboo enclosure. Her mother's gaze missed nothing.

"And how is that knee?"

Afroza modestly showed her old mother the swollen knee and commented on the fact that

bent to straighten out the bed mat and comforter lying on the ground of the bamboo shelter they slept in.

The old woman approached the tiny family and picking up the youngest whispered in her little ear, "Eh Maya, your mother is a little brain short. Showers in the morning, walking for miles with a bad knee ..."

Afroza's temper flared, "And what would you have me do; sit home with my feet up and not be able to feed my girls? I have had enough trouble this month."

The sister with the baby could not resist entering the conversation again, "So why don't you see a doctor if it's so bad?"

Afroza shook her head no. "I've had too much trouble. I can't spend any money on myself. It's nothing. I've had it before. It will go away."

The sister persisted, "Let your Memshaib pay for it. She paid for Maya's medicine didn't she? You told me so yourself!"

Afroza's brow knit together in anger. The pain in her head came back. The shower hadn't taken that away. She grabbed

"Ashi, Ama."

"Ashi, Afroza. Bhalo thaken — stay well."

...

Deep in thought, Afroza turned down the dusty dirt path to catch up with the main road that would take her to the foreigner's house where she worked every morning. Already at seven in the morning the rickshaws were bringing passengers and goods to market. Afroza never gave a thought to calling a rickshaw for herself. It was an unnecessary expense. Her mind was busy with her problems and from time to time the thick knee hit the good knee and she winced in pain.

As she lifted the gate latch to Memshaib's house, Afroza heard the school bell sound the half hour. "Eight-thirty," she thought to herself, "at least I'm not late."

Memshaib gave her a hasty "Assalamu oalikum" greeting and ran after her crying two year old who was trying to escape through the door. Afroza felt her mind was decided about what she should do and she quietly took the grass broom to begin sweeping the bedrooms. Some time later Memshaib returned to ask Afroza if she had already gone to the doctor this morning as she had promised to do.

"No, I came here, you see I'm much better."

Memshaib shook her head



"Afroza pleaded, 'It will go away. I have had it before.'"

she had spent the whole evening rubbing her knee with kerosene and coconut oil, but really it was much worse this time than other times.

Drawn by the two chatting figures, Afroza's sister with an infant on her hip came closer. "Heh Afroza, how will you go to work like that?"

Afroza bit her lip, dropped the hem of her sari over the exposed knee and tugged the free shoulder piece over her head in pride. Ignoring her sister's comment, Afroza hobbled to where her children were waiting for their rice breakfast. She gave them a portion and put the remainder aside in a pan for them to have later in the day when she was not there. She

her knitted shawl and wrapped it around her head and over her shoulders. As she stepped off the mud packed veranda to leave, she nodded to her sister, "Ashi" and sternly warned her girls to be good for their grandmother.

Ducking through the low wooden gateway of the courtyard, Afroza heard her name being called and turned. Her mother came waddling with something clutched in her right hand. "Here, take this amulet, it will help you today."

Afroza lifted her sari and tied the yarn and copper amulet around her swollen knee. Believing in its power she lightly kissed her fingers and touched her mother's forehead.

and lifted her hands in a helpless gesture. Afroza continued her work with a pail of water and old rag. With one knee bent and the other leg extended she cleaned the cement floors. Walking past the room Memshaib halted and exclaimed, "Say, let me see that knee." Afroza felt her resolve weaken and she slowly lifted her sari to show the swollen water filled knee.

"And you think that I like you to work here like this?" Memshaib queried.

Afroza pleaded, "It will go away. I've had it before. Last

night I rubbed kerosene and oil on it and today it is much better."

Memshaib touched the

amulet, "And you think this will help?" Afroza nodded smiling shyly.

Concluded next week ...

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Youth

Kids (?) of the Kingdom

Ann Reyneveld

Some Young Adults went to a day rally where the theme was Kids of the Kingdom — a little ... ah ... humorous, don't you think? Maybe a trifle condescending?

Well over one hundred Young Adults from Michigan to Owen Sound and from Kingston to Sarnia chose either to ignore the seemingly inappropriate theme or were intrigued by it as they gathered



The "singing pastor" also known as Rev. Peter Slofstra, in concert

in the Hamilton Christian High School on May 5.

The day started with the usual coffee and meeting with old friends and then a lusty sing song, followed by Rev. Peter Slofstra, the rally's main speaker. "Vol verwachting klopt ons hart" ("Our heart beats full of anticipation,") to quote the words of a dutch song. Our anticipation was satisfied, and Rev. Slofstra helped us come to the conclusion that we were not at the wrong place after all.

In fact, we discovered by means of scripture examples that it is rather neat to be labelled a "kid" of the kingdom. "How great is the love the Father has lavished on us, that we should be called children of God" (1 John 3: 1a). Not a lowering of our standards, but rather, something to be proud of. Not a degradation, but an honour.

The afternoon was kept busy with workshops, with topics ranging from "Building a sense of humour", where Rev. Peter Hogeterp gave us permission to laugh, to "Being a Christian in today's world" led by Rev. Ed Den Haan. Other workshops

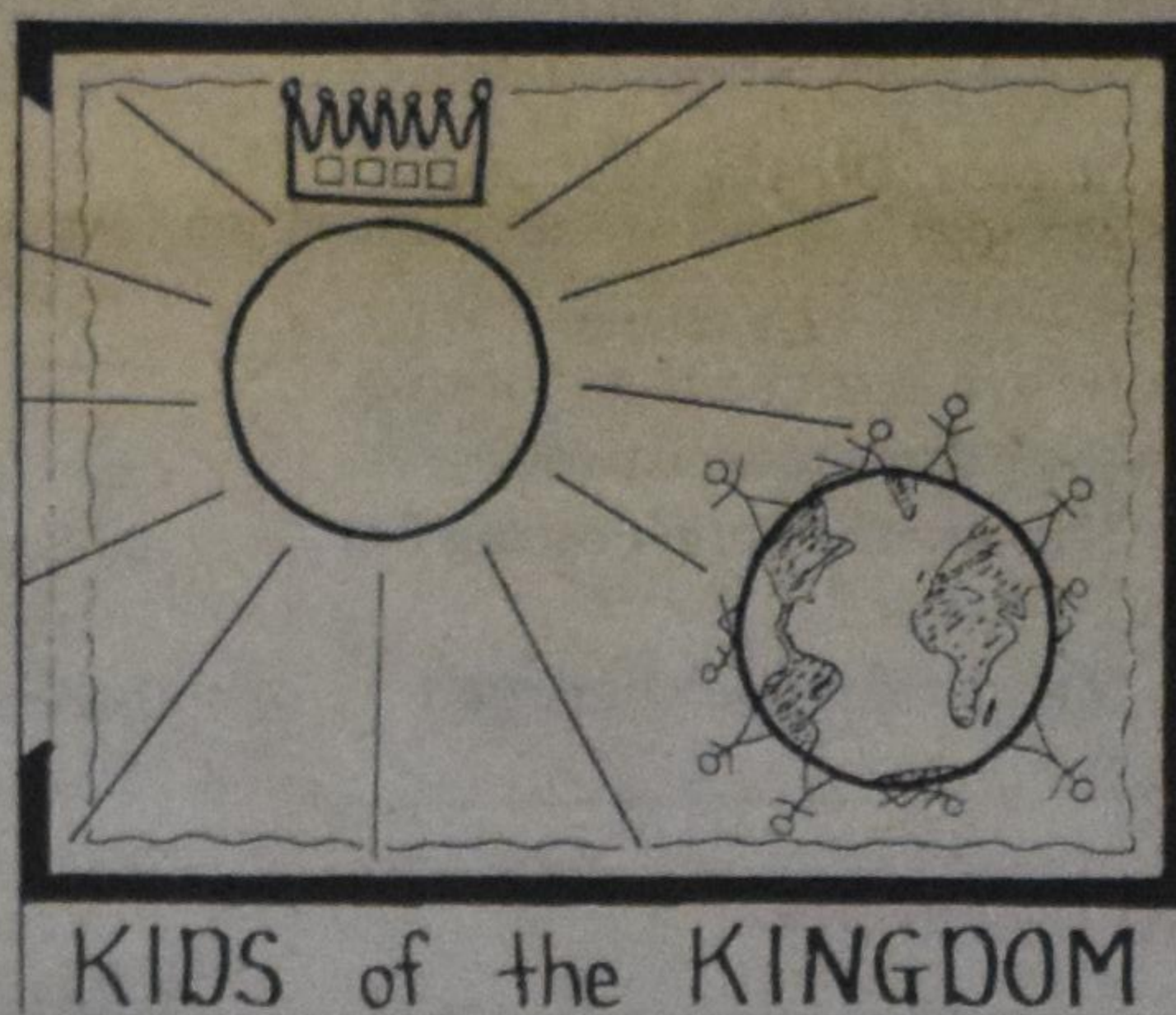
dealt with child-like faith, the history of the church and "kids" in the Bible.

Following the workshops there was free time to go for a walk with an old friend or to get to know someone new. Actually if you sat down and talked to someone you thought you didn't know, you probably discovered that you did indeed know them. Perhaps only by the mere fact that their older sister's boyfriend used to go to school with your brother-in-law's cousin. Or something like that!

Dinner as well as lunch was delicious as our "hungries" were satisfied and our belts had to be loosened.

The evening climaxed the day with a Concept Concert by Rev. Peter Slofstra, who's also known as "the singing pastor." With his guitar and various harmonicas, he brought us a special message through music and songs he has written himself (see some lyrics on this page).

By the end of the day, we were thoroughly convinced that it's alright to be called a "kid" (at least in the christian sense), and we left for our homes tired, but filled with the Spirit.



Young Adults from the Hamilton Area lead the sing song

Plowshares

Mankind is a restless sea, seeking freedom from the shore
Backs turned on tranquility. Bloodshed, weapons raised for war

Priceless lives are blown apart
Masterpieces vandalized
Wailing children. Weeping wives

Who will stop to count the cost? How much is man's life worth?
Who will calm this violence; take away this deadly curse?

Earth groans as the tanks roll on
Sky scorched by atomic blasts
Youngsters learn to aim and kill

Plowshares will be made from swords
Nations will refrain from war
At the coming of the Lord.

Politics and diplomacy, can not stop the crimson tide
Blood has flowed through the centuries: anger, lust and hate and pride.

Always right, always justified
No side ever takes the blame.
Innocents! Clashing viciously!

Sun sets in a pool of blood. Darkness, then the golden dawn
Breathless we await His Day, when these horrors will be gone

Listen to the rattling bones
Dancing back to life
Joyfest of the risen slain

Plowshares will be made from sword
Nations will refrain from war
At the coming of the Lord.

Rev. Peter Slofstra

You know me well (Ps. 139)

You know my thoughts long before I speak
You know my ways, where I'm strong, where I'm weak
You know me well.

Refrain:

Where can I go?
Where can I flee?
Up in the heavens or down in the sea
You are there, everywhere. Hmmmm, you are there.

You knew my days long before I was born
You saw my frame long before I was formed
You know me well

Refrain ...

Precious to me is your every thought
Test me and try me and search me, Oh God,
And know me well.

Refrain ...

Rev. Peter Slofstra

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Homestead: ten years of covenant solidarity

... continued from page 7.

Need for understanding

Cars are discouraged for residents since most of them are on medication against depression. Most of them suffer from schizophrenia or manic depression. Rudy would like to see the community learn to accept these people and their sickness more fully. Young adults tend to stick to their own kind. The more they become aware of the need for acceptance the better.

He would also like to see teachers and guidance counsellors at schools become more aware of symptoms that indicate that some students need help. Schizophrenia has a tendency to become acute in teenage years. Young persons show withdrawal symptoms, are loners, may suffer abuse on school buses.

Plans for expansion

Homestead is supported by the greater Hamilton area,

primarily by Classis Hamilton of the Christian Reformed Church. At this time the Board is contemplating expansion.

Katy Karsten explains that Homestead would like to provide a couple of homes in a semi-rural setting. Some people need long term care. It would be nice to have opportunity for gardening, animal care and workshops.

Figures from reformed ministers indicate that in Ontario at least 85 people from the reformed community could use long term care at the moment.

Homestead has advertised for land, 5-10 acres lots with or without buildings. Once such a new project would be established the possibility for grants and loans from the government is real.

Covenant sharing

According to Rudy and Velva De Vries the concept of Homestead is really the covenantal concept. "We become more sensitive to each

other and learn to carry each other's burdens." Homestead and its supporters is the communion of saints in action.

On May 12 that communion expressed itself in the organizing of a huge yard sale in front of the house.

On June 3, sometimes called Homestead Sunday, the surrounding reformed community can express their solidarity with this small group of saints living on Locke Street by responding to special collections. Perhaps some people will remember the tenth anniversary and send a card.

But what the Home really wants is a prayer of thanks on June 3 from those who share the covenant concept of carrying burdens with those who, through no fault of their own, experience the sadness of chemical imbalance and emotional instability.

For further information contact Homestead, 326 Locke St., Hamilton, ON L8P 4C6; tel (416) 529-0454.

Summer Job Market



ACTON: Babysitter/Mother's helper — age 16, qualified lifeguard and Red Cross First Aid, experienced with children; telephone: 519-853-0758, Denise Looyenga, 30 Mowbray Place, Acton, ON L7J 2J8

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-6316 or R.R.#1, Brantford, ON N3T 5L4 Canada.

BRUSSELS: 16-year old girl looking for summer employment. Have experience in babysitting, picking strawberries, mother's helper, and painter also a good typist. Willing to work and learn. Please contact me at 519-887-6054, ask for Veronica Bakelaar. R.R.#5, Brussels, ON N0G 1H0

BURLINGTON: Marita Blaak, 21, 3rd year music education student at Western, needs summer employment, preferably Burlington or Hamilton. Experienced in office work, types 40 wpm, enjoys working with children. Available April 30. Write or call: 2184 New St., Burlington; tel: (416) 637-7479.

BURLINGTON: My name is Linda Vander Klippe and I am seeking summer employment from May 1 to August 31, 1984. I am a first year Redeemer College student. I have experience in: receptionist/secretarial, milking, and babysitting and would appreciate a job in any of these or any other field. Resume and references available. Contact me at: 657-1 Francis Rd., Burlington, ON L7T 3X6; 1-416-634-8246 and after April 19: R.R.#5, Lucknow, ON N0G 2H0; 1-519-357-1688.

BURLINGTON: 16-year-old boy looking for summer job on a farm of any kind. Has drivers' licence. Please contact Gilbert Verwey at 416-632-3636 after 5:00 p.m.

CLINTON: Ambitious young man, 22 years old, is looking for a full-time summer job, from May to Sept. I am majoring in the field of Child Care, but will accept any type of job available. Phone Richard teBrinke, (519) 482-3567.

CAISTOR CENTRE: I am an 18-year-old girl presently attending christian high. I am seeking any type of employment in any part of S.W. Ontario for the months of July and August. I have experience in child care and house cleaning. If you can help me, contact me, Annette Klazinga, at (416) 957-7700 or R.R.#2, Caistor Centre, ON L0R 1E0

CAMBRIDGE: An 18-year-old student in grade 12, looking for a summer job. Have worked for several summers on a dairy farm. I am willing to consider a job offering in any field. Contact Pete Timmerman at: 61 Woodland Dr., Cambridge, ON N1R 2X7; phone: 621-4502.

Job Market

CAMBRIDGE: 16-year-old female is seeking a job in Southern Ontario as a mother's helper or babysitter. Experienced in doing housework and babysitting children. For more information contact: Mary Versteeg. Write: R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

CORBYVILLE: First year Kemptville student looking for summer employment on a farm, preferably dairy. Room and board required. Call (613) 477-2978, Marg desnoo.

DRAYTON: I am a 16-year-old high school student who would like a summer job. For information call Brian at 638-2934.

DRAYTON: 17-year-old Christian High School student is looking for a summer job. Experienced working in the house, garden, and some farm work. Willing to try almost anything. Write or call: Nancy Rumph, Box 4, Drayton, ON N0G 1P0; 519-638-2053.

DRAYTON: Hi! My name is Darlene Borger and I will be 17 this summer. Presently I am a grade 11 student at a Christian High School. I have been babysitting a lot and I enjoy working with children but I am sure that I would also like to work in a store, care for elderly people or work with handicap persons. For more information and references contact me at: Box 141, Drayton, ON N0G 1P0; 1-519-638-2066.

DRAYTON: A christian high school, grade 10 student, 16 years old, would like summer employment anywhere in Southwestern Ontario. I have experience in childcare (references available), but I am interested in any type of work. Please contact Jane Den Otter at (519) 638-2582, or write me at R.R.#2, Alma, ON N0B 1A0. I am available from July 1, 1984 to September 1, 1984.

DRESDEN: I am a 19-year-old young man who will be completing Grade 13 in June. I plan to attend university in the fall to study Journalism. I am interested in a business oriented job such as a store clerk. I have had experience and I have completed senior business courses in school. I am eager and very willing to work. More information and resumes can be obtained by contacting: Fred C. DeVries, R.R.#7, Thamesville, ON N0P 2K0; phone: (519) 692-5004 (after 4:30 p.m.)

DUNNVILLE: My name is Joyce VanHell. I am 17-years old and will be through Smithville Chr. High School in June. I am looking for a full-time or part-time job. I have experience in greenhouses, housework and also some in dairy farming. I enjoy working with children also. Please phone or write: Joyce VanHell, phone: 416-774-3241 or write R.R.#2, Dunnville, ON N1A 2W2

GRIMSBY: A Dutch student studying for English teacher in Holland, 22 years old, is looking for work in Canada from July 1st to mid August, preferably in the Niagara region. Please contact Mr. J. Verbruggen at 945-3517.

EDMONTON: 18-year-old Christian highschool student seeks summer employment in the Edmonton area, end of May to mid August. Experienced in babysitting, volunteer camp counselling, various odd jobs, and care of horses. Have a drivers license. Contact Chris Horsman, 11820B - 41st, Edmonton, AB T5W 2L8; phone: 477-2954.

Job Market

FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable-hand duties. For more information call me at 843-2531, Fergus, any time after four p.m.

FOREST: My name is Evelyn. I am 18-years-old and will be through Lambton Chr. High school in June. Then I am looking for a part or full-time job. I was born on a farm, so any work related to farm work is welcome. Also like to work with small children, or as mother's helper. Preferable in South-West Ontario. Please phone or write: Evelyn Klazinga, R.R.1, Forest, ON N0N 1J0; phone: 786-4694.

GUELPH: I am a 16-year-old christian high school student looking for summer employment. I have experience in babysitting and housework and am willing to work in a store or most anything else. Please call Valerie Tacoma at 824-5295 (519) after 4:30 p.m. or write: V. Tacoma, 2 Worton Ave., #26, Guelph, ON N1H 7C5. References available.

IONA STATION: 19-year-old farmgirl looking for a summer job on any type of farm. Has experience in farrow to finish operation and white veal. Available from June 20 till the end of August. Please phone Monica Noorloos at 519-762-5933. R.R.#3, Iona Station, N0L 1P0

LINDSAY: Hi my name is Linda Griffioen and I will be 16 this fall. I am seeking work anywhere in Ontario or Quebec; on a farm, or as a nanny-housekeeper. For more information contact me at R.R.#1, Cannington, ON L0E 1E0; phone: 705-437-1023.

LISTOWEL: 18-year-old high school student looking for a summer job. Has had experience in farming as well as a part-time job floral delivering this past winter. Willing to try anything. References may be obtained. Please contact Jeannette Koetsier, R.R.#3, Listowel, ON N4W 3G8; (519) 638-2075.

LONDESBORO: I am 18 years of age looking for full-time employment. I am willing to do almost any type of work. Call Arlene Vanderlei at 519-523-4576 or write to Box 133, Londesboro, ON N0M 2H0.

Maitland: My name is Randy Hunink. I'll be 16 this July and would like to find a job by then. I have experience in lawncare and cleaning and have had 1½ semesters of auto mechanics in which I'm particularly interested. Contact me at (613) 348-3774 or write P.O. Box 241, Maitland, ON K0E 1P0

MISSISSAUGA: My name is Margaret Vander Mey and I am 19 years old. I live at 1600 Liveoak Dr. in Mississauga, ON L5E 2X7; phone: 416-274-9448. I am presently finishing my first year in General Business at Humber College. I've had 4½ years experience as a salesperson. I would prefer a job that is office or business related, but I am willing to take any job. Will be available by May 14.

MISSISSAUGA: 19-year-old Calvin College student is looking for summer employment on a dairy farm in South-west Ontario. Starting June 1. Please contact Marian Ijzerman, 2134 Haygate Cresc., Mississauga, ON L5K 1L5; phone: 416-822-8139.

MOOREFIELD: 16-year-old girl looking for a summer job. Willing to do almost anything. Write or call: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

Job Market

MOOREFIELD: I am a 17-year-old college bound student looking for summer employment from July to September. I am experienced in farm work (dairy and swine) but I'm willing to take on any challenges. I love the outdoors and I am very eager, responsible and hardworking. Please contact: Rose Vanden Hazel, R.R.#2, Moorefield, ON N0G 2K0; phone: 519-638-2611.

PALMERSTON: I am a 17-year-old student looking for a summer job. I have experience in babysitting, house cleaning, chicken catching, and have worked and lived on a dairy farm all my life. I would enjoy the opportunity to increase my knowledge through my work. References available. Write Linda Benning, R.R.1, Palmerston, ON N0G 2P0 or call: (519) 638-2512.

PETERBOROUGH: Third-year Calvin College student, 20 years old, seeks summer employment. Available 21 May - 31 August. I prefer the Peterborough-Belle-ville area. Have experience as a secretary/receptionist (4 years), bank teller (1½ years), and cashier (1 summer). Am willing to work outdoors (greenhouse/garden centre). Contact Monique Verhoef at 307 Eldersveld, Calvin College, Grand Rapids, Michigan, 49506. Phone: 1-616-957-6759. After 16 May at R.R.#4, Campbellford, ON K0L 1L0; phone: 1-705-653-2969.

PORT DOVER: 17-year-old, with Grade 11 education and life-time experience on dairy farm, looking for summer job on dairy farm. Ask for Wayne. Phone: 1-519-426-2813.

REXDALE: My name is Lynn Kuntz. I am 16 years old and presently in grade 10. I am looking for a part or full-time summer job. The kind of job I would like is babysitting or working at a day-care centre. I live in Toronto and would like if possible the job to be in or around the city. My address is 7 Deanlea Crt., Rexdale, ON M9V 2R5; phone: 416-741-3092 after 4:00 p.m.

ROXBORO: Que: Are you looking for a young, strong and eager person to help you with your work? Look no further! I'm eighteen and experienced in farmwork. Steve Mons, 66 - 8th Ave., Roxboro, Mtl. Que., H8Y 2W5; phone: 514-684-3731

ST. ANN'S: My name is Lorna Creighton and I graduate from Smithville District Chr. High school this year. I am looking for employment from June 30 through August 31. I would like to work where I will gain experience in office procedures. But I have experience in milking and mother's help. Please contact me at R.R.#1, St. Ann's, L0R 1Y0 or 957-7221 after 4:30 p.m.

ST. CATHARINES: Hi! my name is Rob Kok, turning 15 years in July. I am interested in a job on a dairy farm for the summer months. I have worked on a dairy farm and really enjoyed it. Please phone: 688-4164.

ST. CATHARINES: My name is Ted Lesage and I will turn 16 this year. I would like to work on a dairy farm for the summer months, so I'll be able to pay for my chr. high school education. Please contact me at (416) 935-7242 or at my home address: 74 Lakehurst Dr., St. Catharines, ON L2N 4C4.

SMITHVILLE: I am 17 years old and looking for a summer job. I am a Chr. High student with life-time experience on dairy operation. Able to operate most farm machinery. Will consider relief milking on small operation. Has drivers license. For references call Edward at 416-957-3897. I am available from June 22 - August 31, Southern Ontario preferred. Please call John DeVries at 416-957-3897.

Job Market

ST. CATHARINES: Grade 13 student seeking summer employment to finance education at Calvin College. Experienced at working in grocery store, restaurant, teaching piano lessons and field work. Has life-guarding credentials, driver's license and typing ability. Interested in any type of work. Responsible and diligent. Call: Marguerite Witvoet at (416) 937-1239 or write: 455 Bunting Road, St. Catharines, ON L2M 3Z3

SEAFORTH: Hi! I am a 17-year-old girl currently attending Grade 12. I would really like a summer job. I especially like garden work, greenhouse work and selling produce. I have experience in these and other fields of work. If you can help me, please contact Jane VandeBan, R.R.#1, Seaforth, ON N0K 1W0 or call Jane at (519) 527-0705.

SMITHVILLE: My name is Laura Elzinga, 17 years old, in my last year of Christian high and hoping to attend Redeemer in the Fall. I am looking for summer employment and have experience in farm work, greenhouse, office, cashiering and child care, and have enjoyed working in any of these areas. Please contact me at 957-2060 or 12 Brooks Circle, Box 461, Smithville, ON L0R 2A0

THAMESFORD: 17-year-old young man looking for a summer job anywhere in Ontario. Has experience with poultry and also helped neighbourhood farmers with haying and other jobs. Has driver's licence. For more information, please contact Ed Amsinga, R.R.#4, Thamesford, ON N0M 2M0 or phone 285-5217.

THAMESFORD: 16-year-old young man looking for summer employment. Willing to work at anything. Has experience in poultry, haying, and other farm duties and selling fruit and vegetables at market. For more information please contact Roger Amsinga at 285-5217, R.R.4, Thamesford, N0M 2M0

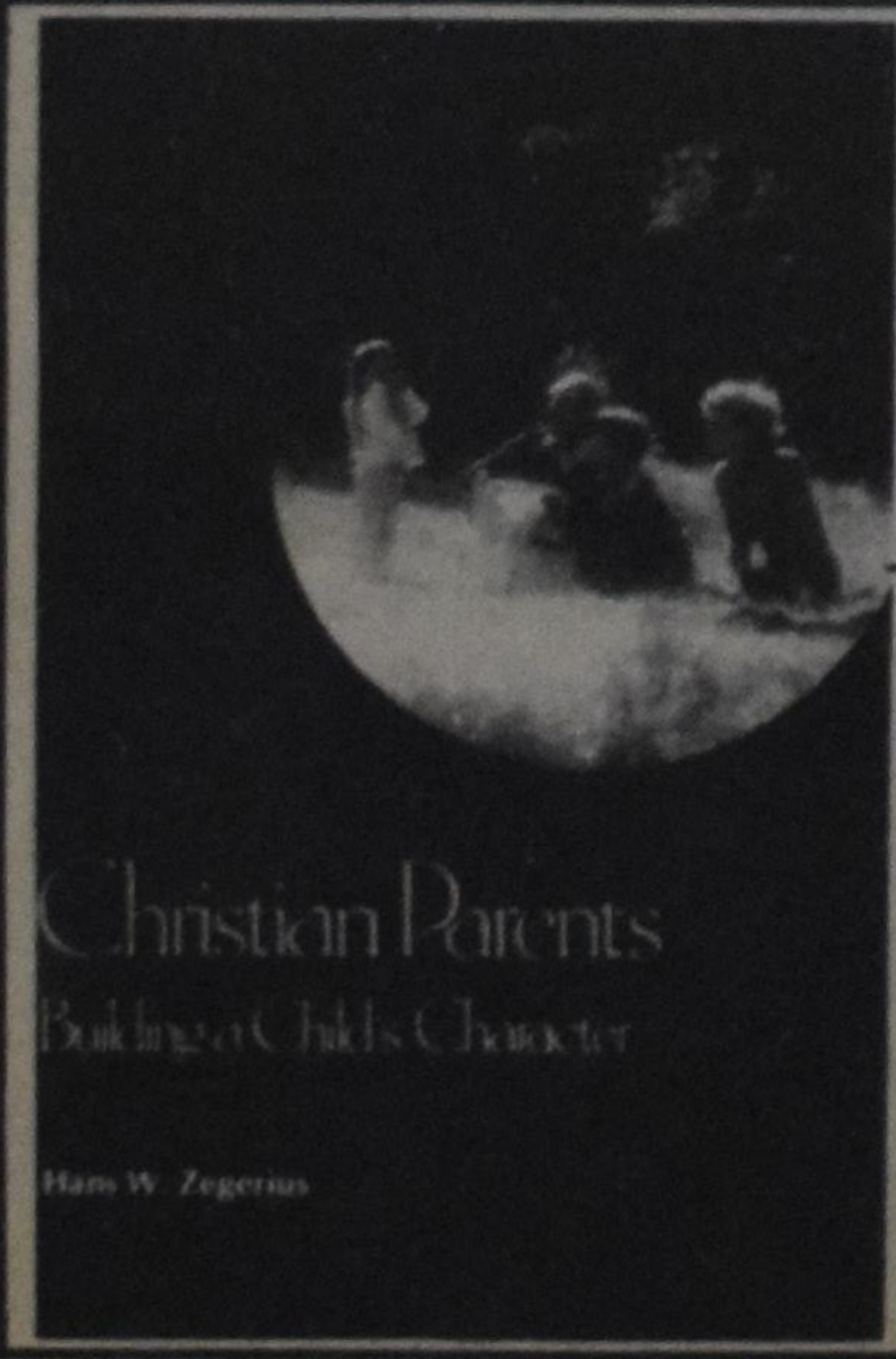
TORONTO: Young man, 19, looking for summer job (July and Aug.) on a dairy farm or beef range preferably western Canada or US. Has dairy farm experience. Please call Ed Griffioen collect at 416-221-5949; 95 Caines Ave., Toronto, ON M2R 2L2.

TRENTON: Hi! My name is Annita Pennings and I am seeking a summer job either babysitting or caring for mentally impaired. I am willing to relocate to work full-time in your home. I have worked in both areas. I am a 16-year-old grade 10 graduate. References available. Write to: A. Pennings, R.R.#3, Carrying Place, ON K0K 1L0 or call: 1-613-392-5981.

WELLANDPORT: A Christian high school grade 11 student, 16½ years of age. Would like a full-time babysitting and light housekeeping job for this summer in the Niagara Peninsula. Is great with children and responsible. Is willing to live in if necessary. Lives at R.R.#3, Wellandport. Phone Patricia VanderHeide, 386-6708.

WOODSTOCK: 17-year-old girl would like a summer job, preferably in Southwestern Ontario. I have experience in caring for young children and various other jobs. I am open to any new challenges and experiences you can offer. I am willing to live-in and have a valid drivers licence. Reference available upon request. Please write to Wilma Luth, R.R.#1, Burgessville, ON N0J 1C0; or phone (519) 424-9316.

Classifieds

Classified Rates	Births	Anniversaries	Anniversaries	Anniversaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$29.00 Obituaries \$28.00 Notes of thanks \$21.00 All other one-column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$7.50 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. Tearsheets will be mailed only upon request. Calvinist Contact 99 Niagara St., St. Catharines On L2R 4L3, (416) 682-8311	VAN HUIS: We, Andy and Donna, rejoice that God has entrusted to us our second child, CHRISTOPHER JACOB, a 7 lb. 11 oz. baby boy. He was born on May 1, 1984. Christopher's grandparents are: Mr. and Mrs. Dirk Van Huis, Hamilton, Ont., and Mr. and Mrs. Jake De Schiffart of Lacombe, AB Home address: General Delivery, Smithville, On L0R 2A0	1949 May 18 1984 With great joy and thankfulness to God, we hope to celebrate with our parents and grandparents. TJEERD and ALIEBAKKER (nee Bultenhuis) their 35th Wedding Anniversary. We wish you the Lord's blessing on this day. It is our prayer that the Lord will continue to watch over you. With love and congratulations from your children and grandchildren: Aart & Alice Bakker; Melissa, Travis — Thunder Bay, Ont. Wayne & Linda Ahola — Thunder Bay, Ont. Home address: R.R.#3, Thunder Bay, ON P7C 4V2	Sexbierum, London, Ont. (Fr.) 1939 June 10 1984 We give thanks unto the Lord, for he is good, because his mercy endures forever. Psalms 118:1. SIPPE and FRANCES HIBMA (nee Dam) celebrate their 45th Wedding Anniversary. Our prayer is for God's continuing care, and grace to them with love and congratulations from their children and all the grandchildren. Rick & Shirley Hibma (Debbie and Doug and Bob) John & Marilyn Hibma (Tracey and John) Don and Tena Hibma (Tammy, Sheri and Jackie) Frank & Bev Hibma (Lori and Jason) Dirk Hibma Home address: 110 Cherryhill Circle, Apt. 304, London, ON N6H 2L9	Steenwyk Leduc, Alta. 1944 June 8 1984 With joy and thankfulness to our Lord, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents. JACOB and GRACE KNOPPERS (nee Nijenhuis) Their wedding text: "For thy maker is your husband, the Lord of hosts is his name" (Isaiah 54:5a). Our prayer is that the Lord will continue to bless them and that he will always be near them. With love from your children and grandchildren: John & Nancy Knoppers; Michelle, Jonathan — Leduc, Alta. Lee & Joanne Knoppers; Steven, Mark, Ken, Grant, Sheri — Beaver Lodge, Alta. Fred & Linda Knoppers; Michael — Leduc, Alta. To celebrate this special occasion we will be having an Open House at their home on Saturday, June 9, 1984, from 2 p.m. to 5 p.m. Best wishes only. Home address: R.R.#2, Leduc, AB T9E 2X2
Thanks BATENBURG: Thank you everyone who has shown christian love through prayer, cards and flowers during the recent loss of our wife, mother, grand- and great-grand-mother. The Batenburg family, Beamsville. STARING: We would like to thank everyone who expressed their christian love and sympathy in the death of our dear husband, father and grandfather, Johannes, on March 27, 1984. Emma Staring and children, Brampton, Ontario.	DE VRIES-BOUWER: With thankfulness to God, Charles and Stelle Devries of Belleville and Frank and Mary Bouwers of Fenwick are pleased to announce the forthcoming marriage of their children JUDY EVELYN and RONALD LUCAS. The Lord willing, the ceremony will take place on Saturday, June 2, 1984 at 3 p.m. in the Maranatha Chr. Ref. Church, 72 Orchard Dr., Belleville, Ont. Pastor Adrian Dieleman of Fenwick officiating. Future address: R.R.2, St. Anns, Ont. STERENBERG-EYGENRAAM: Mr. and Mrs. P. Sterenberg and Mr. and Mrs. G. Eygenraam are happy to announce the marriage of their children, HENRIETTA ANITA and DAVID SIMON. The Lord willing on June 2, 1984 at 3 p.m. in the Riverside Chr. Ref. Church in Wellandport, Ont. Rev. Katerberg officiating. Future address: 60 Jerome Cres., Apt. 706, Stoney Creek, ON L8E 3G9 KROES-LAMMERS: In joyful anticipation of their marriage SONYA KROES and JOHN LAMMERS together with their parents wish to announce their celebration of love on Friday, June 15, 1984 at 7:00 p.m. in the Bethel Chr. Ref. Church, Acton, Ont. Future address: 86 Brisco St., Brampton, ON L6V 1X2 TJOELKER-DEKKEMA: Mr. and Mrs. John Tjoelker and Mr. and Mrs. Klaas Dekkema are pleased to announce the forthcoming marriage of their children HETTIE and THEO. The ceremony to take place, the Lord willing, on Saturday, June 9, 1984 at 2 o'clock at Rehoboth Chr. Ref. Church of Toronto, Ont. Rev. P. Van Egmond officiating. Reception will follow the ceremony.	1939 May 24 1984 With joy and thankfulness to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents, grandparents and great-grandparents. DONALD and IRENE BUMA (nee Reinstra) We pray that the Lord will continue to guide and bless them in the years to come. With love and congratulations: Edna & Peter Salverda; Steve & Wanda, Crystal, Rachel, Donald & Sandy, Randy, Chris, Laurie — Tilsonburg, Ont. Peter & Bonnie Buma; Donald, Robert — Hamilton, Ont. Paul & Donna Buma; Irene, Shirley, Marjory, Chrissy, Sammy — Dunnville, Ont. Shirley & Claude Helder; Edward, Donald, Peter, Linda, Margaret — Chesterville, Ont. John & Wilma Buma; Andrea, Cathy, Amy — Hagersville, Ont. Gertie & Bill Bootsma; Barbara, Steven, Wendy, Anita — Wellandport, Ont. Trixie & Roger Catrysse; Susan, Paul, Jeffery — Port Dover, Ont. Barbara Buma; Irene Home address: R.R.#5, Dunnville, Ont. Wellandport Smithville 1959 May 28 1984 "Behold, the eye of the Lord is on those who fear him, or those who hope in his mercy" (Ps. 33:18). With joy and thanksgiving to our Lord we wish to announce the 25th Wedding Anniversary of our parents, ALLARD and IMIE COLYN (nee Douma) Congratulations Mom and Dad. With love from your children: Randy & Wendy Colyn — Smithville, Ont. Karen & Ken Tigchelaar (fiance) Henry & Danny Open House will be held on Saturday, June 2, 1984, at the Redwood Inn, Hwy. 20 from 1 to 4 p.m. Best wishes only. Home address: R.R.#1, Smithville, ON L0R 2A0 Winnipeg, Belleville, Man. Ont. 1959 June 9 1984 We are thankful to our Lord that we may celebrate with our parents, BERT and MARGARET HOFTYZER (nee Tiel) their 25th Wedding Anniversary. With our love and congratulations: Alice & Terry Dustin Gerald Kenneth Open House will be held at the Chr. Ref. Church in Belleville from 7-9 p.m. on Saturday, June 9, 1984. Best wishes only, please. Home address: R.R.5, Belleville, ON K8M 4Z5	Wyoming, Ont. Wyoming, Ont. 1959 June 5 1984 With gratitude to our God we joyfully announce the 25th Wedding Anniversary of our parents, HENK and JOANNE HOEKSTRA (nee Braaksma) We thank God for the many blessings you have received over the past 25 years and pray that he will continue to keep you both in good health and happiness. With love and congratulations from your children: John — at home Pete — at home Connie & Harry Wilpstra — Wyoming, Ont. Rob — at home Jeffrey — at home Home address: R.R.#1, P.O. Box 97, Wyoming, ON N0M 1T0 Holland Newmarket 1924 June 5 1984 With joy and thankfulness to our God, we hope to celebrate, D.V., the 60th Wedding Anniversary of our parents, grandparents, and great-grandparents, FLORENCE and RICHARD HYMA John & Amy Van Dyken — Newmarket, Ont. Frances & Wayne Holloway; John, Ronald, Sean — Angus, Ont. Keith & Lynn Sullivan; Kelly, Cindy — Prince George, BC Ed & Beverly Veenstra; Michael, Melonie, Ryan, Brandon, Tamara — Aurora, Ont. John Van Dyken — Prince George, BC Richard & Rena Hyma; Catharine, David, Donald — Brampton, Ont. Alice Heydon (deceased '83), Rudy, Caroline, Theresa, Gerald, Glen Robert Hyma — Vancouver, BC Home address: R.R.#2, Newmarket, ON L3Y 4V9 1959 June 6 1984 "Light dawns for the righteous, and joy for the upright in heart" (Psalm 97:11). With praise and thanksgiving to our heavenly Father, we wish to celebrate, the Lord willing, with our parents, HENRY and ANNIE NYMAN (nee Prinzen) their 25th Wedding Anniversary. We congratulate you on this day Mom and Dad and we pray for God's blessings and continuing love and constant care for many more years. Rick Joan Lynette Open House will be held on Friday, June 8, 1984, beginning at 2:00 p.m. Best wishes only, please. Home address: 107 Main St., P.O. Box 191, Bloomfield, ON K0K 1G0	Athens, Ont. Acton, Ont. 1959 1984 Ps. 127, vs. 1. "Except the Lord build the house, they labour in vain that built it. Except the Lord keep the city, the watchman waketh but in vain" We the children rejoice in the celebration of our parents 25th Wedding Anniversary on May 29. PETER and ALICE SCHREIBER (nee Smid) With love and best wishes and God's blessing for the years ahead, from your children and grandchildren: Gary & Judith Bannon John & JoAnne Schreiber; Gregory, Sandra Theodore Home address: 86 Longfield Rd., Acton, ON L7J 2K4 Drenthe Brampton 1934 May 27 1984 We thank God for his blessings, as we hope to celebrate, the Lord willing, the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents, JACOB and KLAAS JESCHOLTEN (nee Gort) We pray that the Lord will bless you and keep you in his care for many more years. Congratulations Dad and Mom with love from your children: John & Tiny Scholten — Clifford, Ont. Herb & Shirley Scholten — Moorefield, Ont. Hennie & Richard Van Dyke — Georgetown, Ont. Ralph & Pat Scholten — Bradford, Ont. Be & Joyce Scholten — Orangeville, Ont. Richard Scholten — Harwood, Ont. Jack & Theresa Scholten — Moorefield, Ont. Mary & Ralph Mulder — Welland, Ont. Murray & Hennie Scholten — Moorefield, Ont. Albert & Shirley Scholten — Drayton, Ont. and 32 grandchildren and 9 great-grandchildren. Happy Anniversary "Opa and Oma." Home address: Trinity Towers, Apt. 616, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2
	Looking to buy or sell? See the Real Estate section in C.C.'s classifieds.			
		Announce the birth of your son or daughter in C.C.'s Classifieds and receive a free copy of <i>Christian Parents</i> . Know someone else who would like a copy? Send \$8.95 (plus 50¢ postage and handling) to Calvinist Contact , 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.		Congratulations and Best Wishes!

Christian Parents
Building a Child's Character

Ham W. Zegerius

Anniversaries

Calgary June 5 1959
 With praise and thanks to God we are happy to announce the 25th Wedding Anniversary of our dear parents,
ANDY and TINI SCHOLING
 (nee Jagt)

It is our prayer that the Lord will continue to bless and guide them for many years to come.
 Love and congratulations:
 Carolyn
 Nancy
 Anita & Jerry
 Connie
 Denise

Hespeler, Ont. June 19 1959
 We thank the Lord for the 25 years of happily married life enjoyed by our parents,
 Rev. and Mrs. JOHN and JEAN VANHEMERT
 (nee Ten Hage)

We thank them for the years of their love and support.
 James & Shannon Van Hemert
 Nelly Joy Van Hemert
 Cynthia Pearl Van Hemert — Grand Rapids, MI
 Caroline May Van Hemert
 Timothy John Van Hemert — Pinellas Park, FL
 Home address: 9200 49th St. N., Pinellas Park, FL 33565

Obituaries

On April 29, the Lord took unto himself our beloved husband, father, grandfather and great-grandfather,
JOHN BROUWER
 age 97.
 Predeceased by his first wife Anje (Prins) 1952
 Two sons: Cornelius and Clarence.
 Three daughters: Jantje, Wyntje and Gay (Salomons)
 Husband of Grace (nee Vriend).
 Father of:
 George & Edyth Brouwer — Blackfalds
 Neil & Jo Brouwer — Abbotsford
 Jake & Val Brouwer — Vancouver
 Jenny Aarson — Edmonton
 Peter & Del Brouwer — Langley
 Norman & Jo Brouwer — Prince George
 John & Jennie — Duncan
 Father-in-law: Henry Salomons — Lacombe
 Hilda Brouwer — Blackfalds
 47 grandchildren and 32 great-grandchildren.
 The funeral took place on May 3 in the 1st Chr. Ref. Church of Lacombe with Pastor G. Heersink officiating.

Psalms 89:28.
 My steadfast love I will keep for him forever and my covenant will stand firm for him.
 During the morning of May 11, 1984, the Lord took our friend to his eternal home.
JOHN M. KAMPS
 D. Wikkerink
 J. & N. VanderMey
 H. & C. Janssen
 J. & M. Koorneef — Florida
 Mrs. M. Wikkerink
 A. & J. Van Geest
 G. Kralt
 A. & C. Koorneef
 We will surely miss him. May our heavenly Father continue to sustain Audrey and family.

The Management and Staff of Creekside Gardens Ltd., Jordan Station, Ont., express sorrow with the sudden passing away of,
Mr. JOHN M. KAMPS
 our faithful co-worker and book-keeper for 18 years. We extend our sincere christian sympathy to Audrey and her children. It is our prayer that the Lord may richly comfort and sustain them in these difficult and trying days.

Op 29 Maart 1984, nam de Here tot zich in Zijn heerlijkheid onze medebewoner en lid,
Mr. DONALD VAN DIJKEN
 Met deze betuigen wij onze innige deelneming en ons aller bede is, dat de Here zijn vrouw en fam. mag troosten, dat hij nu veilig bij Jezus is en eeuwig voor Gods troon mag juichen.
 Namens de bewoners van "South Chatham Village" en leden van de Golden Age Club Chatham.

"For to this end Christ died and lived again that he might be Lord both of the dead and the living" (Romans 14:9).
 On April 30, 1984, after having entrusted him to our care for almost fifteen years, God took unto himself, his child, our son and brother,
TERENCE DWAYNE VANDERKLOET
 Parents:
 Harry Vander Kloet
 Margaret Vander Kloet — Wymenga
 Brother and Sisters:
 Patricia
 Geoff
 Sonja
 Heather
 Melanie
 Jessica
 Home address: R.R.#1, Kentville, NS B4N 3V7

Obituaries

On April 30, 1984, the Lord took home our beloved grandson, nephew and cousin,
TERENCE VANDERKLOET
 at the age of 14.
 He is safe in the arms of Jesus.
 May the Lord, with his spirit, comfort Harry and Margaret and their children.
 Mr. & Mrs. Ray Ymenga
 Lou & Sadie Dykxhoorn; Roy, Lawrence
 Charlie & Irene Dyk
 George & Marjorie Steenbergen; Crystal Lee

Ministers

The Bethel Chr. Ref. Church of Listowel, Ont. is in need of pulpit supply for the Sundays of July 8th and July 15th also for Aug. 5th and Aug. 12th. Any minister vacationing in or travelling through our area, and willing to serve our congregation on any of these Sundays please send reply to: Mr. M. De Ruiter, 290 Havelock Ave., S., Listowel, ON N4W 2A6

Employ. Wanted

Former RBC student seeks position as **secretary/receptionist**. Available immediately. Resume and references also available. Please call Tracey Sluys at (705) 428-2769 or write: P.O. Box 1109, Stayner, ON L0M 1S0

Help Wanted

Experienced full-time babysitter to come to our home in north-end Welland, Ont. Monday - Friday, 7:30 a.m. - 5 p.m. to watch 3 small children, ages 4, 2, and 3 months. References please. Wages to be discussed. (approx. \$60 - \$80). Permanent position. Please call 416-734-4447.

To start August 27, 1984. Professional couple in Ancaster requires an experienced home-maker, Monday to Friday, 7:45 a.m. to 6:00 p.m. with hours off during the day. Duties include: managing the home and 2 school age children, light housekeeping and cooking. Car and references required, non-smoker, salary negotiable. Call 648-2723 after 6:00 p.m.

Help Wanted

Automotive Sales Route
 If you have a desire to make it on your own we are interested in talking to you. Due to expansion we now have two territories available in Ontario, one in London and one in the Brockville, Cornwall area. Truck investment is required, inventory is supplied. Our business is a proven one and works on a commission and profit-sharing basis. Telephone inquiries will be accepted.
 Please direct your inquiries to:
Joe Shuringa,
37 Brydon Dr., Rexdale, ON M9W 2N3
or phone: (416) 745-2309

Help Wanted

Sales Manager
 Aldershot Greenhouses Ltd. requires a sales manager to assume marketing activities directed at both wholesale and chain store accounts — Canada and U.S. Reliable and self-motivation are high priority assets. Experience in sales management is essential, horticultural experience is not necessary but would be beneficial. Salary commensurate with qualifications and experience.
 Call or write:
Aldershot Greenhouses Ltd.
1135 Gallagher Rd.
Burlington, ON L7T 2M7
(416) 632-9272

Help Wanted

The All Ontario Diaconal Conference of the Christian Reformed Church, which celebrates its 25th annual conference this fall, requires a part-time
Executive Secretary
 This regional Diaconal Conference, representing diaconates and diaconal Conferences from the Maritimes to Manitoba, encourages the expansion of the vision of the deacon as the servant of mercy, the carrier of hope, and the agent for change in Christ's Kingdom. Its executive secretary plays a vital role in this process:
 — coordinates the annual conference meetings, handles correspondence with diaconates and related agencies, organizes meetings of the board and committees;
 — facilitates and supports the distribution of knowledge and understanding of the diaconal vision to deacons;
 — educates by sharing ideas and insights;
 — researches diaconal issues and prepares background positions for its board and committees.
Qualifications:
 A deacon at heart, with
 ✓ the ability to inspire and lead deacons to expand their vision and work both in and outside the church;
 ✓ excellent communication skills;
 ✓ organizational talent to coordinate;
 ✓ the ability to do research;
 ✓ self-motivation and able to work with little supervision;
 ✓ diaconal experience an asset.
 Position is open as of September 1, 1984. For more information or to apply, write by June 1, 1984 to:
Mr. John Pasma, Secretary
All Ontario Diaconal Conference
P.O. Box 235, Grimsby, Ontario L3M 4G3

Receivables/Credit/Collection Clerk

Required by a leading Floral Industry Wholesaler. The position involves maintaining accounting records & safeguarding the Company's investment in Accounts Receivables. The successful applicant will be a self-starter and will require strong interpersonal skills in dealing with our 1500 customers and in reporting to the Financial Controller. Experience with computerized accounting systems and in credit collection is essential.
 Interested applicants should forward their resume, stating salary requirements to:
Creekside Gardens Limited
Box #25, Fairlane Rd.
Jordan Station, ON L0R 1S0

Teachers

LONDON: The London Parental Chr. School requires a part-time (1 day a week) **music teacher** for the upcoming school year. Please contact Mr. H. Goodhoofd, principal, 202 Clarke Rd., London, ON N5W 5E4; phone: (519) 455-0360 (school) or 434-7284 (home)

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary teacher**. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Siofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

VERNON: Vernon Christian School invites applications for 2 teaching positions, one for grade 1 and 2, and the other for grades 3 and 4, for the 1984-85 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Road, Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

Announce upcoming events in C.C.s Calendar of Events

Obituaries

Ten Boer, Thunder Bay, Ont. Holland Canada June 21, 1900 April 30, 1984
 "For we know that if the earthly tent we live in is destroyed we have a building from God a house not made with hands eternal in the heavens" (2 Cor. 5:1).
 On April 30, 1984, the Lord took home our father, grandfather and great-grandfather,
IZEBRAND BOLT
 at the age of 83 years.
 Beloved father of:
 Ann & John Toering — Thunder Bay
 Robert & Elsie Bolt — Thunder Bay
 Harold & Ann Bolt — Thunder Bay
 Eunice & John Voetberg — Zeeland, Mich.
 Edward Bolt — Thunder Bay
 Susan & Len Vander Wees — Murillo
 Pieter & Trina Bolt — Midland Park, NJ
 Sam & Jannie Bolt — Winsum, The Netherlands
 Tiny & Bill Doppenberg — Abbotsford, BC
 Cornelius & Fenny Bolt — Maple Ridge, BC
 Also loved by 30 grandchildren and 14 great-grandchildren.
 Predeceased by his wife Judith, November, 1980 and one grandson Brian Vander Wees, December, 1982.
 The funeral was held in the First Chr. Ref. Church, Thunder Bay on May 2, 1984 with assistant Pastor Mr. Barend Biesheuvel officiating.
 Home address: Murillo, P0T 2G0

**Announce upcoming
events in C.C.s
Calendar of Events**

Classifieds / Events

For Rent FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US \$300-\$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve. Chalet for Rent By week or month from April 28 to the end of October. Located in the beautiful Blue Mountain area overlooking the Beaver Valley and Georgian Bay. Twenty minutes from the Collingwood CRC. \$140 per week. Phone or write: S. Dykstra, Box 175 Clarksburg, ON N0H 1J0; (519) 599-3789. Wanting to sublet apartment for July & August; 2 bedroom, sleeps 5-7, in North St. Catharines. \$300.00 a month or \$75.00 a week. Contact Ann at (416) 935-7383 (home) or 937-6302 (work). For Rent: Water front 2 bedroom cottage, reasonable. Bracebridge. Tel: (416) 741-5580 evenings.	Cottages Cedarholm Cottages and Camping Cottages on beautiful Kennebec Lake. Treed campsites. Sand beach, boats, motors, fishing. R.R. 1, Arden, ON K0H 1B0 1-613-335-2058 Little Europe Resort Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKugmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia. R.S. BAKEMA Telephone: (705) 645-2738	Real Estate Harold Workman Real Estate Ltd. Clinton, Ont. (519) 482-3455 Dairy Farms 197 acres, 34 ties; cows; quota; machinery all included. Asking \$550,000.00 Highway location. Layers and pullets: production quota; 19,700-15,000 pullets. Modern operation in immaculate condition on 10 acres. Layer farm: 10 acres on paved road, ranch style bungalow, good buildings, operating quota 8,230. PETER DAMSMA R.R.#5, Clinton Phone: (519) 482-9849 Dairy Farm For Sale Williamsburg area, near Church and School; 164 acr. system, tiled; 84 Gr. Holsteins total; 152000 Ltr. MSQ plus all machinery. Woudstra RE Orono, ON L0B 1M0 (416) 983-5915	LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL 24 Braesyde Avenue A Play in Three Acts "The Lady and the Beggars" by Conrad VanderKamp The performances are scheduled for May 29, 30 and June 1, at 8 p.m. Adults \$2.50, Seniors \$1.50, students \$1.00		
Accommodation Welke Hollandse Immigranten familie wil door "woningruil" enkele weken naar Holland b.v. July-Aug. Wij hebben een moderne woning 'bungalow' aan te bieden, voor een echtpaar, eventueel ook voor 4 personen. Van alle moderne gemakken voorzien. Ook gebruik van auto, fiets, enz. Wij zoeken iets dergelijks in Ontario, niet in een grote stad, maar liever op het platteland, in de omgeving van Burlington. Contact: A. Hekman, W. De Clereg Str. 62, Nijverdal. Tel. 0586 12355 voor inlichting: H. Ritskes, 19 Arlington Ave., Oshawa; 416-576-7241.	Real Estate Homes for Sale Comfort and privacy are main features of this energy efficient bungalow, near C.R. Church, School & Georgian Bay. Open concept living area includes hardwood floors and early American style fireplace. Separate sunken livingrooms overlooking spacious landscaped yard. Attached greenhouse, small inground pool. A must to see to appreciate at \$97,500.00. For any of your Real Estate needs, farms, homes or cottages, contact: WILFRED McINTEE & CO. LIMITED REALTOR Owen Sound Office: (519) 376-3340 Evenings call: Eleanor Both: (519) 371-4108	Business Opportunity For sale: Large established furniture store (10,000 sq. ft.) with attached 3 bedroom living quarters. Situated on 2 acres beside a busy commuter South Western Ontario highway. Large lot enables one to expand and or open new lines of retail opportunities in this predominantly farming and tourist region. Annual sales 350,000.00 showing good return. An ideal family business, 1 mile from town, Chr. Ref. church and Chr. school. For further information, please write to: Calvinist Contact, Box 4803, 99 Niagara St., St. Catharines, ON L2R 4L3 Greenhouse/House Winona, Ontario 1 year old, 32,000 sq. ft. fibre glass and galvanized steel constructed. 150 h.p. gas boiler plus a 90 h.p. oil boiler, 9 room brick, 2 family home plus 5 acres of land. Phone Stan Borkovich, Hamco Realty Inc., (416) 547-1681.	HOLLANDSE DAG in Moorefield Park D.V. Woensdag, 13 Juni aanvang 10 uur Ds. Drost hoopt voor ons te spreken. Verder is er Muziek, samenzang en Voordrachten. Neem uw lunch mee, vrij koffie en koek.		
Cottages Langs Marina and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984. Write or phone for brochure: Langs Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308	Pullets and Hogs: 20 acres, modern pullet barn; 1 1/2 storey brick home. Broiler breeders and sows: 40 acres; modern breeder barn, large 1 1/2 storey home. F.C.C. mortgage. Layers and pullets: 10 acres; good house and swimming pool; modern set-up. Broiler breeders and hogs: 19 acres; large brick home; contract for 6,000 breeders. We have a good selection of dairy, hog and cash crop farms. Contact: PETER DAMSMA Clinton, Ont. Harold Workman Real Estate Ltd. (519) 482-9849	House For Sale Cosy semi-detached bungalow available September 1; 3 bedrooms with 4th in finished basement, Franklin Stove, private drive, 42 Louis St., St. Catharines, Ont.; phone: (416) 934-9303. For Sale In S.W. Ontario solid brick building with 3 bedroom apt. in excellent condition. Building easily adapted to suit any type of business. Reply to Box No. 4806, c/o Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3	HOLLANDSE DAG in York C.R.C., D.V. Woensdag, 30 Mei, aanvang 10 uur Ds. Harry VanderWindt van Dunnville hoopt voor ons to spreken over: "Nooit kan't geloof te veel verwachten." Kaarten aan de deur verkrijgbaar, voor lunch word gezord. Willen degenen die iets willen bijdragen voor het programma, contact opnemen met de leider Mr. R. DeBoer? Zijn tel. no. is (416) 768-3634. Tot ziens allemaal!		
Teachers Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a principal also: 1 possible English position and 1 possible Science position beginning August 1, 1984. Send application, resume, transcripts, and teacher certificate to: Search Committee, 15353 - 92nd Avenue, Surrey, BC V3R 1C3 For further information contact: F. Herfst, Principal 604-581-1033		One bedroom apartment in the vicinity of Grimsby. Available immediately. Call 945-3389 after 6 p.m.			
Travel Menno TRAVEL SERVICE "Your First Stop to Anywhere in the World" Lakeshore Square Phone: (416) 937-0550 33 Lakeshore Rd. toll free ZENITH 97110 St. Catharines, Ont. Corrie De Jong, Sales Representative 934-5358 (home)		Fun in the sun can begin with an advertisement in C.C.			
We are celebrating the 25th Anniversary of John Knox Christian School, Woodstock on October 5 & 6, 1984 ★ Children's program, ★ Open House ★ Luncheon ★ Evening Program Lodging will be available A special worship service will be held on Sunday, September 9, 1984. Further details in future editions. Mailing address: 800 Juliana Drive, P.O. Box 243 Woodstock, Ontario N4S 7W3; phone number 519-539-1492					
John Knox Christian School Clarkson ONTARIO 1959 REUNION 1984 The Board of the John Knox Christian School Society invites you to participate in the 25th Anniversary festivities on D.V. Saturday, June 9, 1984 Open house will be held in the school between 12 noon - 4 p.m. Coffee and sandwiches will be served. Arrangements have been made for a social hour from 5:30 - 6:30 p.m. in the Meadowvale Inn at Erin Mills Parkway and Highway 401, to be followed by dinner at 6:45 for an evening of fellowship and praise. Dinner tickets at \$15.00 per person should be purchased before May 18 from Mrs. Willy McGuinness (nee Rutgers) tel. 416-822-5572 or P.O. Box 54, Clarkson P.O., Mississauga, ON L5J 3X9. A limited supply of yearbooks will be available. Join us in praising the Lord for His faithfulness in the past and in praying for His continued guidance in the future.					

Events

CALENDAR
of events

- May 27** Christian choir "New Life" will present "Brahm's Requiem" in Covenant Chr. Ref. Church, Parnell Rd., **St. Catharines, Ont.** at 8:00 p.m.
- May 29, 30 & June 1** **London** District Chr. Secondary School presents the 3-act play, The Lady and the Beggars, by Conrad VanderKamp at 8 p.m. in the gymnasium.
- June 2** An all-day meeting in the Immanuel CRC in **Hamilton, Ont.** for the purpose of study and discussion regarding women's place and task in the CRC. Speakers are Mrs. Joan Flikkema, Dr. John Bolt and Rev. Morris Greidanus. Cost \$3.00 per person; \$5.00 per couple. Bring your own lunch. Registration and coffee at 9:30 a.m.
- June 2** Institute for Christian Studies Annual Membership meeting: 1:30 p.m. at 229 College St., **Toronto**. Speakers are: Rev. Dick Pierik, Rev. James Joosse, Mr. Ary De Jong and Dr. Bernard Zylstra.
- June 13** De Hollandse dag in het **Moorefield** park; aanvang 10 uur.
- June 15-17** "Good News '84" — Young Adults Retreat Weekend at Camp Shalom, **Cambridge, Ont.** For information contact Donna Wiersma, 1788 Dry Pine Gate, Mississauga, ON L5J 1C7; (823-4215).
- June 15-16** Conference co-sponsored by Calvin College and the Institute for Christian Studies "Toward a Responsible Technology". Location: ICS, 229 College St., **Toronto, Ont.**
- June 16** Fellowship Day for Singles at Northumberland Heights, Country Inn, **Cobourg**. Send registration and cheque of \$29.00 no later than May 26 to: R.R. 1, Frankford, ON K0K 2C0; (613) 398-7051.
- June 16** 12th Annual Grunneger Picnic in Rockwood, Ont. See ad next issue.
- July 7** "Hollandse Dag" from 10 a.m. to 4 p.m. in the Alexandra Park on Highway 81 near **Strathroy**. Speaker: Rev. J. Kuntz of Kitchener. Take your own chair and lunch. Coffee and tea free. A variety of bands, choirs and comical events.
- July 31 - Aug. 3** Second S.A. congress on Calvin research. Contact Mr. G.L. Kruger, IRS, PU for CHE, Potchefstroom (tel. 01481-23484) no later than May 15, 1984.
- Sept. 22** Willowdale Chr. School 25th Anniversary in **Willowdale, Ont.**

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 8	Tues. June 5	Thurs. May 31-8:30a.m.	Wed. May 30-8:30a.m.
Fri. June 15	Tues. June 12	Thurs. June 7-8:30a.m.	Wed. June 6-8:30a.m.
Fri. June 21	Tues. June 18	Thurs. June 13-8:30a.m.	Wed. June 12-8:30a.m.

Let's Play CHESS
Pete Layer

KING SIDE ATTACK

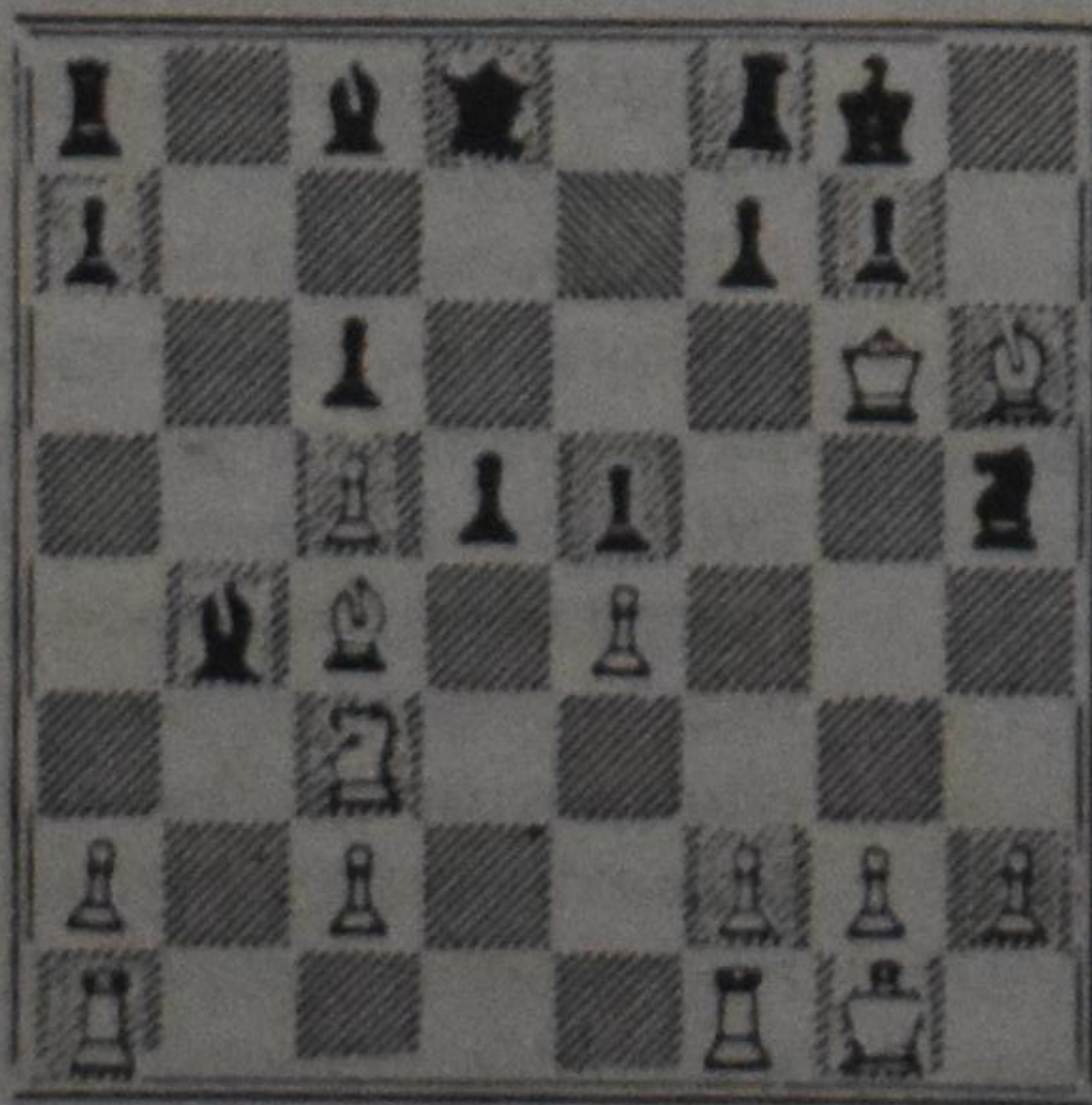
The following game was played in the 1984 series.

White: K. Amsinga Black: W.L. Boer

The Sicilian Opening

- | | | | |
|-----------|--------|-----------|--------|
| 1. P-K4, | P-QB4; | 7. N-B3, | P-KR3; |
| 2. N-KB3, | N-QB3; | 8. 0-0, | B-N5; |
| 3. P-Q4, | PxP; | 9. Q-B3, | 0-0; |
| 4. NxP, | P-K4; | 10. Q-N3, | P-Q3; |
| 5. NxN, | NPxN | 11. BxRP, | N-R4; |
| 6. B-QB4, | N-B3; | 12. Q-N6, | P-Q4; |

Black: Boer
13



14

White: Amsinga

Position after Black's 12th move

Can you count how many pieces are attacked? White's bold attempt at destroying the King's position comes with danger.

- | | |
|------------|-------|
| 13. QxN, | BxN; |
| 14. PxB, | QPxB; |
| 15. KR-Q1, | Q-K2; |
| 16. B-B1, | P-B3; |
| 17. P-QR4, | B-Q2; |
| 18. B-R3, | |

Black resigned even though 18... Q-B2 allows Black to avoid losing the exchange (Rook vs. Bishop). It is doubtful whether White's extra Pawn enables him to win since the Bishops are of opposite color.

Toward A Responsible
Technology

A Conference co-sponsored by
Calvin College

Institute for Christian Studies

Speakers from the Calvin Center for Christian Scholarship:
Egbert Schuurman, Arie Leegwater, Eugene Dykema, Stephen
Monsma, Clifford Christians, Lambert Van Poolen.

Respondents provided by the Institute for Christian Studies

June 15-16, 1984 *

* Please note the correct date

Location: Institute for Christian Studies

229 College Street, Toronto, Ontario M5T 1R4

Phone: (416) 979-2331

Write for details

Place your announcements

FREE

IN THE Calendar of Events

Short announcements of
upcoming events can be placed
by groups or organizations free
in the Calendar.

Send yours in today!

C.C. reserves the right to edit
announcements.

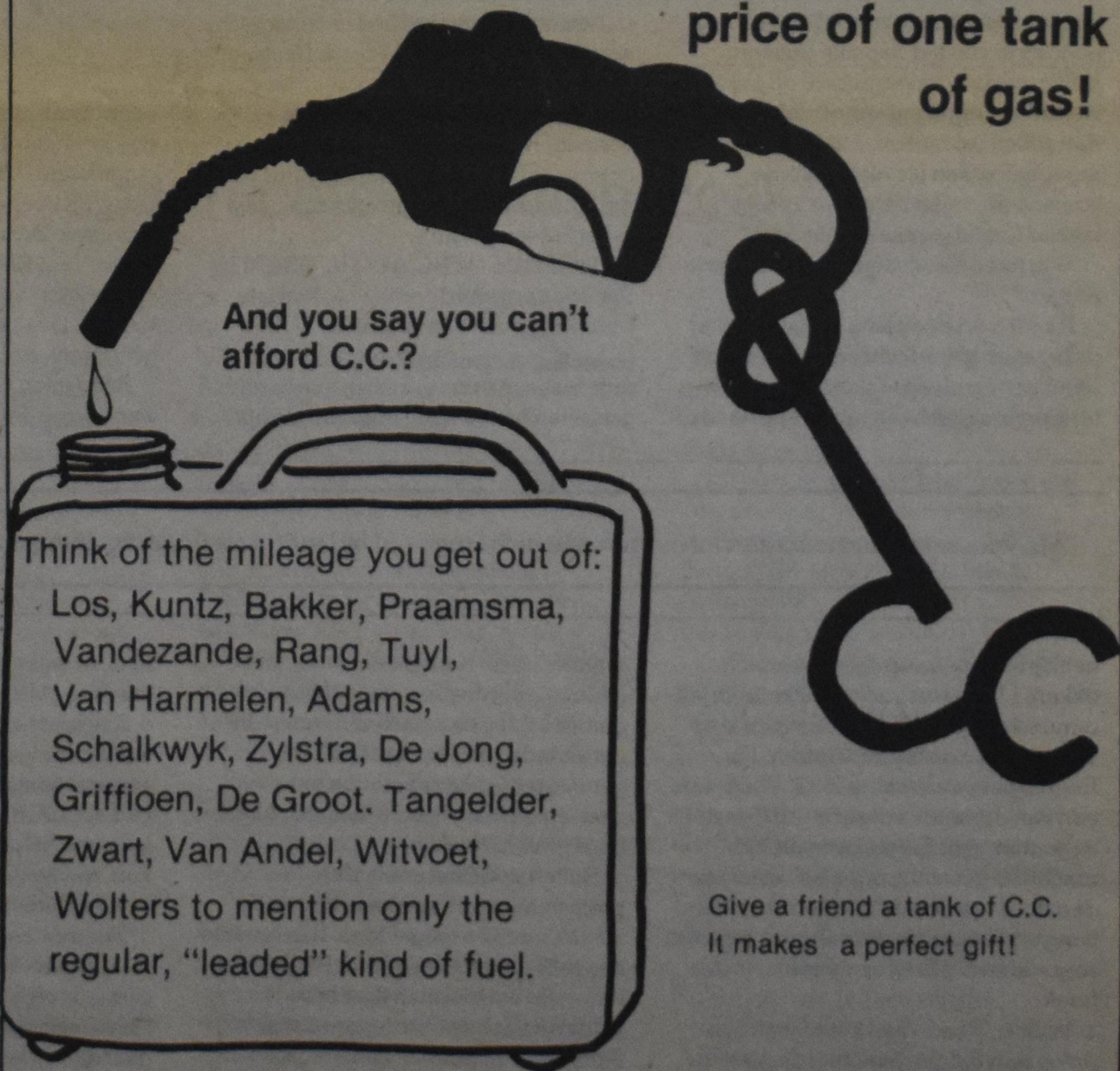
Attention Young People's and Young Adults'

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? *Calvinist Contact* invites you to submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.

Help unite your societies by sharing your experiences and talent in C.C.
Send all material to: **Youth Editor, 99 Niagara St., St. Catharines, ON L2R 4L3.**

JUST THINK... a whole year's

subscription for the
price of one tank
of gas!



Give a friend a tank of C.C.
It makes a perfect gift!

CAN YOU AFFORD NOT TO TANK
UP WITH C.C.?

I would like to let a friend tank up on C.C.

Enclosed find: \$22.50 (one year subscription) or \$42.50 (two year subscription)

Please send to:

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Enclosed find: \$22.50 (one year subscription), or
\$42.50 (two year subscription)

Mail my copy soon to:

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Code/Zip _____

Make cheques or money orders payable to: Calvinist
Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Dutch

Verlossende antwoorden op kwellende vragen

Ter Inleiding

Er wordt heel wat geredeneerd over het vraagstuk van de vrouw in het ambt. De stukken vliegen er soms af en als je soms een woonkamer of kerkeraadskamer binnenkomt zie je geen mens van de vonkenregen. Men lacht helaas niet als dit vraagstuk wordt besproken en dat kon wel eens jammer zijn. Als we niet oppassen verleren we het nog. Ds. Okke Jager in zijn *Humor in de Bijbel* wijst er op dat we best es de humor in de dingen mogen zien vooral als we omringd zijn met uitgestreken gezichten en vastgeroeste karakters. Dat onze schrijver, Bruce Bokhout, van Don Mills, Ont., niet van dit laken pak is gestreken blijkt wel uit zijn humoristisch artikelje. Die vent kan smakelijk lachen. Toch kennen we hem ook van een andere kant - namelijk een door-en-door gereformeerd persoon die best ernstig kan zijn maar graag es een bolhoedje op zet als het hem te ernstig wordt.

Mag een vrouw, in ijdele zelfverheffing, zich gelijk stellen aan of heerschappij voeren over enig manspersoon???

De vraag stellen is haar beantwoorden: Raadsman's antwoord kan derhalve een kort, bondig en krachtig NEEN! zijn. Neen, dat mag absoluut niet. Dat is zeer beslist uitgesloten. Als we ons eenmaal op die heilloze weg van feminisme en dolle Mina's zouden begeven is het einde niet in zicht. In terram Salicam mulieres ne succedant! Stel U voor, een vrouwelijke redakteur bij Calvinist Contact of De Banier, of nog erger: een vrouwelijke praeses op de Synode! Deze gedachten alleen al doen Raadsman naar zijn koker met Valium tabletjes grijpen.

Toch kan Raadsman in de gedachtengang van de voorstanders komen: we hebben zo zoetjes aan lang genoeg in een tijd-kapsule gezeten. Willen we nog enige invloed op onze wereldse omgeving kunnen uitoefenen dan zullen we met onze tijd moeten meegaan willen we niet, gelijk de coelacanth onder de vissen, tot een levend fossiel gerekend worden.

Wat heeft Raadsman tot derzulken te zeggen?

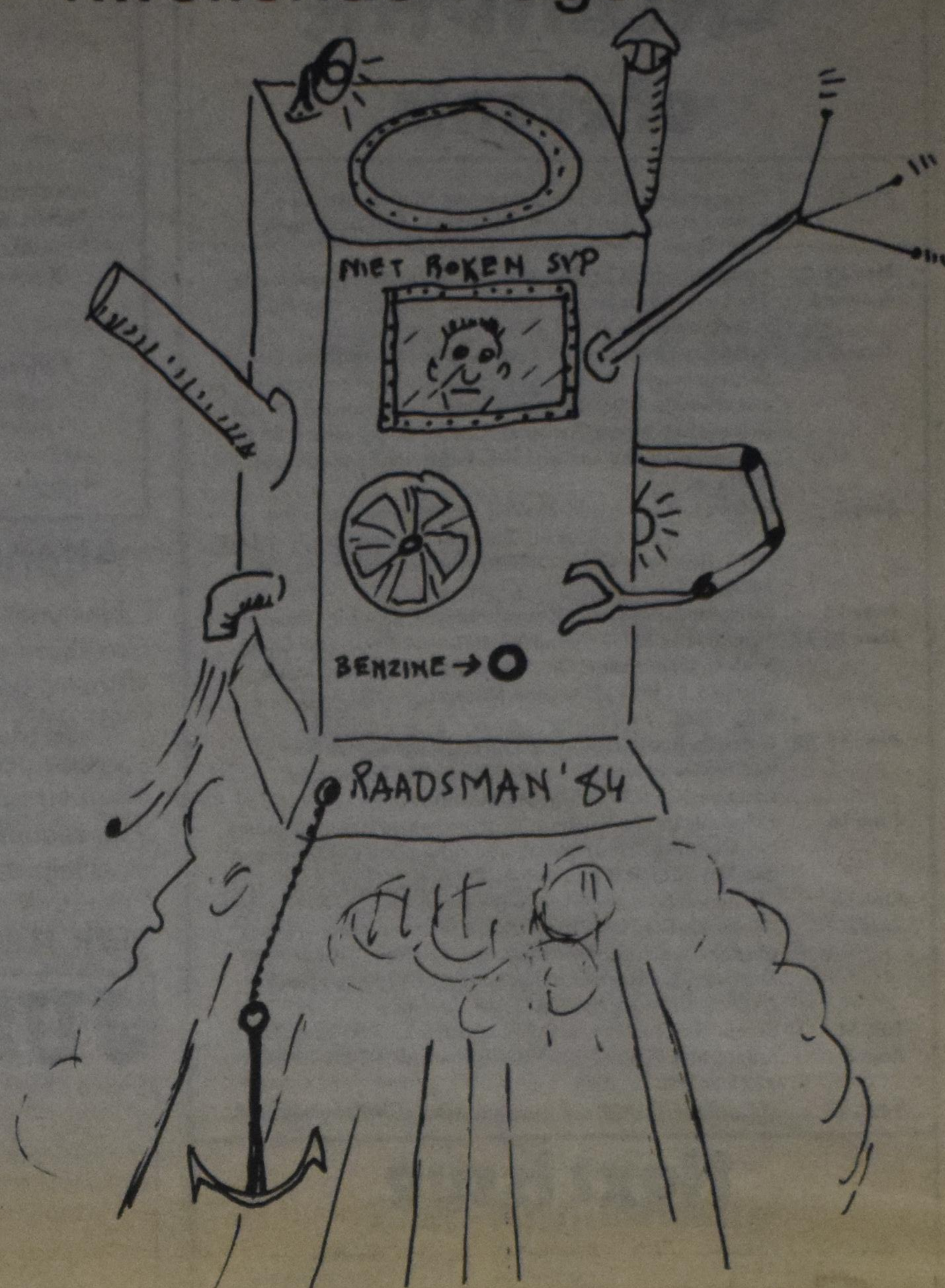
Raadsman heeft lang en diep over al deze zaken nagedacht en hij besloot de hand aan de ploeg te slaan. Op de farmers' market heeft hij tweede hands

kerkgebouw omgeven was door woelend manvolk terwijl uitsluitend vrouwvolk binnen het gebouw rondrentelde. Raadsman's intuïtie vertelde hem ogenblikkelijk dat er iets geurigs aan de knikker zat.

En ja, hoor, bij informatie bleek dat in het verre verleden, door een foutieve afstelling van de centrale kerk-computer, het vrouwvolk overal in- en het manvolk overal uitgestemd was, zodat nu kerkeraden, classes en Synodes uitsluitend door vrouwen gerund werden en de mannen gedegradeerd waren tot koffiezetters en pleedoorstekers. Men had het zelfs bestaan hun een Synodaal rookverbod op te leggen!

De Synode bleek de Synode van de United Free Dutch-Canada Calvinistic Orthodox Christian Reformed Church in America, Canada and Québec (Liberated, regrouped and restructured according to article 4711 of the Revised Church Order) te zijn. De goeie ouwe CRC had blijkbaar opgehouden te bestaan. Raadsman kon de CRC tenminste niet meer op de beeldbuis van zijn tijd-machine terug krijgen: opgelost in het tijd-kontinuüm.

De UFDCCOCRCiACQ (L-RR4711) Synode vergaderde onder het kordate leiderschap van een zekere Ms. K. S. Hasselaar (zeg maar "Ken") en aan de orde was een voorstel om op een eertijds genomen besluit terug te komen en het



keek Raadsman om zich heen. Zijn tijd-machine stond op een kerkhof geparkeerd. Vlak bij hem ontwaarde hij een graf, kennelijk van een vrouwelijke dominee: Beneath this slab of marble white/ Lies Rev'rend Alice Wrong/ Who on the 21st of May/ Began to hold her tongue. Dus tot zover was het reeds gekomen!

Raadsman ondernam andermaal een wanhopige poging om weg te komen,

Maria-verering en vrouwelijke geestelijke werksters (nonnen en kloosterzusters) en anderzijds, als tegenhanger, voerde men het celibaat in en werkte men met castrato, mannen die in hun jeugd jaren gecastreerd waren om aan sopraanstemmen in de voor vrouwen verboden kerkkoren te komen.

Volgens Ms. Hasselaar was het aan het Protestantisme beschoren om, zoals zij het noemde, op gepaste en zinvolle wijze met de excessen van het verleden af te rekenen. Dat mannen ooit een hoofdrol in het kerkelijk leven gespeeld hadden was een zaak van culturele omstandigheden. Nu waren ze, dank zij de moderne wetenschap, niet meer nodig sinds clonen algemeen was ingevoerd. Ms. Hasselaar verwachtte dat binnen niet al te lange tijd het manvolk volledig uitgestorven zou zijn en dat dan een tijdperk van ware unisex zou aanbreken.

Raadsman's oren klapperden bij het aanhoren van dit betoog. Gelukkig had ondertussen de jeugdgroep "The Young Deborahs" de tijd-machine kundig gerepareerd. Raadsman nam derhalve haastig de gelegenheid te baat om de aftocht te blazen. Maar eerst keek hij nog eens extra-zorgvuldig na, dat de tijd-machine op achteruit stond, want hij wilde beslist niet meer van de toekomst zien!

Raadsman arriveerde heelhuids in zijn 1984-achtertuintje. Zijn vrouw, die blijkbaar van dit uitstapje niets afwist, had netjes de koffie met boterkoekjes en Raadsman's pantoffels en sigaartje klaar staan. Zijn onvolprezen Calvinist Contact lag vredig op de leestafel op hem te wachten. Had Raadsman teveel in andere bladen gelezen? Was het alles een boze droom geweest?

"Ms. Hasselaar verwachtte dat binnen niet al te lange tijd het manvolk volledig uitgestorven zou zijn..."

een tijd-machine op de kop kunnen tikken. U weet wel, zo'n machine die je 4-dimensionaal maakt en waarmee je op en neer door de tijd kunt reizen. Een Engelsman, een zekere H.G. Wells, was een van de eersten die er in 1895 mee begonnen zijn. Eerst waren die tijd-machines geweldig populair, maar op den duur werden de mensen ontzettend bang voor wat ze in de toekomst zagen en ze gooiden het ding op de zolder in een hoek.

Welnu, Raadsman kocht voor een prikje zo'n tijdmachine (het ding werkte uiteraard niet meer), maar na wat knutselen, sleutelen en een soldeertje hier en daar plus wat nieuwe onderdelen gekocht bij Canada Autoband begon de tijd-machine uiteindelijk toch te sputteren en kon Raadsman, in blijde verwachting, zijn reis door de tijd aanvaarden.

De reis ging eerst wat wild, maar op een gegeven ogenblik streek de tijd-machine voor een witgepleisterde kerk in Grand Rapids neer, alwaar klaarblijkelijk net een Synode in volle gang was. Er stonden tenminste veel dure autos voor de deur en het merkwaardige was dat het

manvolk weer toe te staan om aan de kerkregering deel te nemen. Maar de dames wilden daar niets van weten. In het verleden hadden ze al ellende genoeg gehad en ze besloten unaniem geen enkel risico meer te nemen. Alles bleef zoals het was!

Buiten stond het manvolk te protesteren met spandoeken, spreekkoren en megafoons. Eén broeder liep zelfs rond met een bord: Paulus zit er naast. En hoewel men deze broeder liefderijk trachtte uit te leggen dat de Apostel Paulus vóór het manvolk en tegen het vrouwvolk was geweest, deze eenvoudige broeder snapte allang niet meer waar het om ging. Het was hem in z'n bol geslagen en hij zag het niet meer zitten. Het resultaat was dat hij tot slot met zachte drang door de kerk-politie werd weggeleid naar de dichtstbijzijnde psychiatrische inrichting.

Raadsman, die zich nog steeds de wantonelen van de Scheuring van 1944 levendig herinnert, vond het zo zoetjes aan raadzaam om maar weer de terugtocht naar 1984 te aanvaarden. Helaas, de tijd-machine wou niet starten vanwege water in de benzine. Hulpeloos

maar er was geen beweging in de tijd-machine te krijgen. Daardoor maakte hij ook nog het einde der Synode mee. Er werd met algemene stemmen een voorstel aangenomen dat de UFDCCOCRCiACQ (L-RR4711) een kerk van het jaar 0 was. En hiermede kon, merkwaardigerwijs, iedereen, dus ook de buitenstaanders, zich verenigen!

Toen de Synode afgelopen was heeft Raadsman van de nood een deugd gemaakt en is nog even met Ms. Hasselaar gaan babbelen. Hij vertelde haar dat hij van 1984 kwam. Ja, Ms. Hasselaar herinnerde zich nog levendig dat ze indertijd op College die woelige tijden had moeten bestuderen. 4 splitsingen in 1 jaar, gevolgd door 2 herenigingen, andermaal gevolgd door 2 afscheidingen en 1 slechts ten dele doorgegangene hereniging.

Ms. Hasselaar weet alle narigheid van het verleden aan Paulus en Aristoteles. Dat waren vrouwenhaters geweest met als resultaat dat de Rooms-Katholieke kerk dit alles klakkeloos had overgenomen. Maar op den duur had zelfs die kerk ingezien dat het zo niet langer kon: enerzijds kwam men met

Bescherming van uitstervende slangen in Canada

Susan Peterson

PICTON, Ont. (Canadian Scene) — Al tien jaar lang hebben bepaalde soorten slangen een goed leven in Picton, waar de Reptile Breeding Foundation probeert om slangen die dreigen uit te sterven te fokken.

Meer dan een dozijn verschillende slangen en hagedissen hebben hier jongeren voortgebracht en men hoopt sommige van deze dieren uiteindelijk weer naar hun oorspronkelijke gebied terug te kunnen brengen in de hoop hen voor uitsterving behoed te hebben.

De stichting is opgericht door een rijke filantroop die in 1973 een Amerikaanse herpetoloog in dienst nam om de leiding van de organisatie op zich te nemen. In 1976 werd de unieke collectie slangen, hagedissen en schildpadden ondergebracht in een speciaal voor dit doel ontworpen gebouw in een rustig plaatsje in het zuiden van Ontario, ongeveer twee uur rijden van Toronto, en op een veilige afstand van de naaste burens.

De eerste slangen die hier in gevangenschap jongeren hebben voortgebracht waren verschillende tropische boa's

van het *Epicrates* geslacht. Deze grote bruingspikkelde en niet giftige slangen werden oorspronkelijk voornamelijk gevonden in de Karibische landen, maar zijn thans uiterst zeldzaam. De eerste in Canada gefokte boa was de zg. Jamaican Boa.

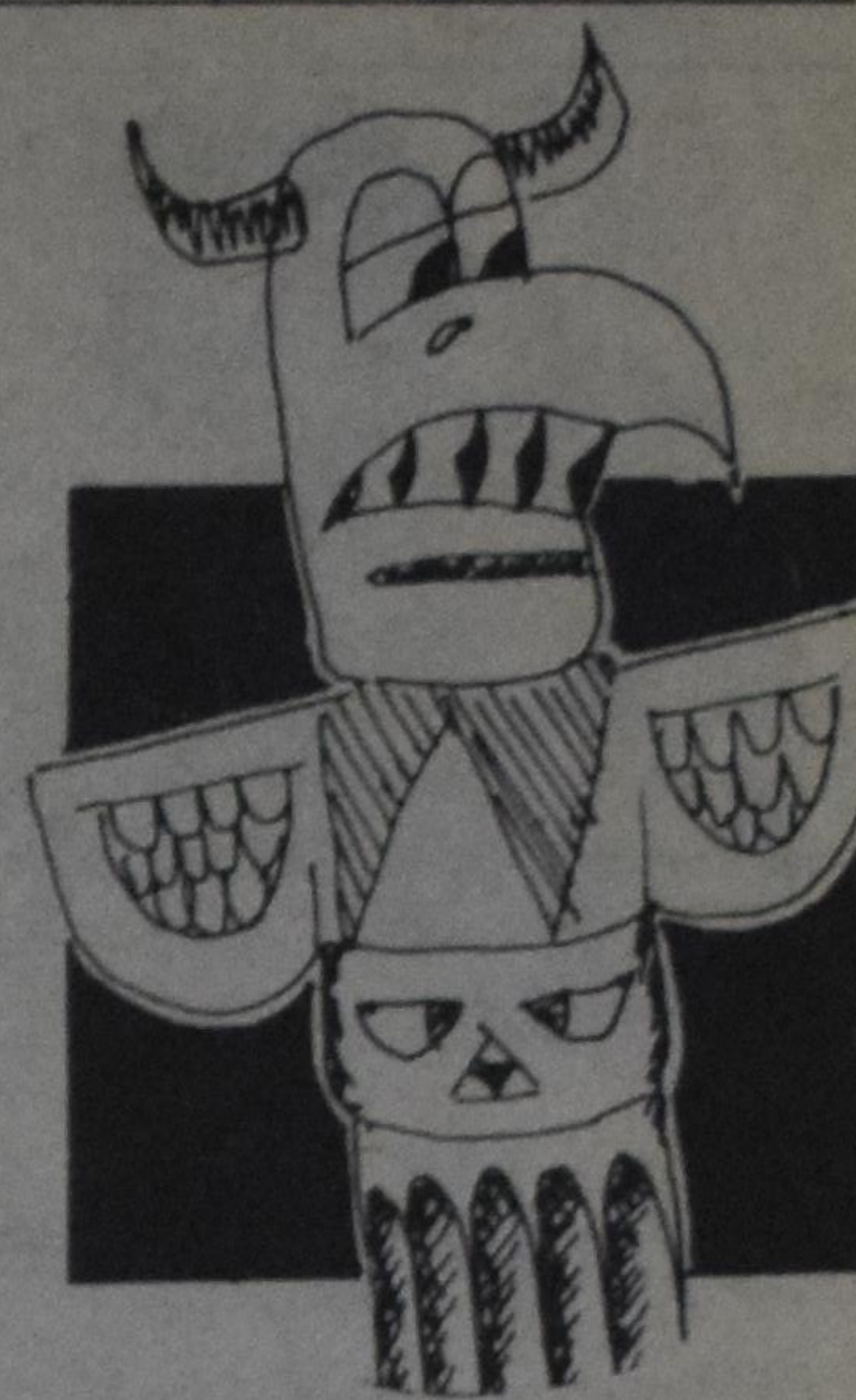
De boa's hebben altijd hun volle medewerking verleend aan de pogingen om hen voor uitsterving te behoeden en er is een tijd geweest dat er wel 300

waren in Canada, maar sindsdien heeft de leider van het instituut, Tom Huff, een aantal van hen gezonden naar dierentuinen in Europa, Zuid Amerika en de Verenigde Staten.

Huff heeft kans gezien een aantal zeldzame slangen en hagedissen te fokken, waaronder ook verschillende kleine, elegante, groengekleurde gekkos die zich voeden met nectar en wilde bloemen

Canadian Scene

bestuiven. Zodra er genoeg zijn zullen zij weer naar hun oorspronkelijke gebied teruggebracht worden en daar losgelaten worden.



Eb en vloed in New Brunswick een grote attractie

(Canadian Scene) — New Brunswick viert dit jaar haar tweehonderdjarig bestaan en ongetwijfeld zal een record aantal toeristen komen genieten van de vele attracties waaronder de grote verschillen tussen eb en vloed waarmee twee keer per dag meer dan 100 miljoen ton zout water de kust benadert en later weer terugtrekt.

Deze enorme toevloed en afvloed van water staat hier bekend als de Tides of Fundy. Van de Atlantische Oceaan stroomt hier een ongelooflijke hoeveelheid water de baai van Fundy binnen en het water niveau kan hier in korte tijd wel 11 tot 15 meter stijgen. Iedere

12 uur en 30 minuten komt hier een hoeveelheid water binnen die overeenkomt met de totale hoeveelheid water die iedere 24 uren door alle rivieren van de wereld stroomt. Het water stroomt zo snel dat het niveau in zeven minuten wel 30 centimeter stijgt. Het water stijgt langs de houten werven in doosjnen plaatsjes langs de ruwe kust van de Bay of Fundy, krekken vullen zich, zandgronden, stranden en reën lopen onder en vallen de oude dijken aan die al eeuwen lang de rijke moeraslanden tegen de zee beschermen. Het water stroomt met zo'n kracht de mond van de St. John rivier op dat de stroomversnellingen in

deze rivier plotseling de andere kant op beginnen te stromen: De vloed is zelfs nog waarneembaar in Fredericton, 145 kilometer verder op.

Het wonder van eb en vloed is uiteraard over de hele wereld bekend, maar door de vorm van de baai heeft het getij hier een veel grotere invloed dan in de meeste andere plaatsen. Bij het begin van de baai stroomt het water rustig de baai binnen, maar dan wordt de baai hoe langer hoe nauwer en daardoor wordt het water omhoog gedreven. Bovendien wordt de baai ook steeds ondieper hetgeen het effect nog dramatischer maakt.

Aan de uiterste oostoeever van de baai is het verschil tussen eb en vloed 16 meter. De hoeveelheid water die hier stijgt en zakt meet verscheidene miljoenen kubieke meter en tijdens een hevige storm (en ze hebben er nogal wat in Fundy) kan het verschil tussen eb en vloed nog meters meer worden.



Onder de streep

John Van Harmelen

Moeder Venema voelde zich — al was ze dan ook al jaren weduwe-toch rijk gezegend. Ze had drie jongens en ze waren alle drie getrouwd met flinke vrouwen, die de Here Jezus liefhadden. Dat vond ze van groot belang voor haar jongens, en ook voor haar kleinkinderen. Ze vond het ook wel fijn dat ze alle drie in hetzelfde dorp woonden, en tot dezelfde kerk behoorden. Al had dat wel bezwaren.

Elke zondagmorgen kwamen kinderen er kleinkinderen bij grootmoeder op bezoek. Ik denk dat ze elke zondag grootmoeder tweemaal blij maakten. Eerst door te komen, en wat later door naar huis te gaan, want haar huisje was wel wat aan de kleine kant voor zo'n invasie. Het was wel eens wat druk voor haar, maar ze wilde het toch voor geen geld ter wereld missen. En ... haar kinderen konden zinnig over de preek praten.

Ze vond het ook prachtig dat een van haar jongens ouderling was. De kerkeraad had een regel gemaakt dat er geen familie leden in de kerkeraad zouden gekozen worden. Dat was misschien niet zo bijbels, want onder de twaalf apostelen waren er die over hun broer en over hun neef konden praten, maar het was wel praktisch.

Ik heb eens een beroepsbrief ontvangen waar de naam Vijn wel viermaal opstond. Dan krijg je toch wel een idee van familieregering.

Moeder Venema vond het wel een beetje jammer want als er weer eens een verkiezing werd gehouden en haar zoon

Hendrik met grote meerderheid uit de bus kwam, dan voelde ze wel dat die andere twee jongens er toch wel een beetje moeite mee hadden om hun broer weer van harte te feliciteren.

Nu ja, ze moest toegeven dat ze niet alle drie geschikt waren om ouderling te worden. Hendrik was altijd al een andere jongen geweest dan zijn broers.

Obbo was een van de twee die er wel wat last van had dat zijn broer Hendrik altijd in het voorgestoelte zat. Hij had er ook al eens met zijn vrouw over gepraat. Zij zei tegen hem: moet je er de dominee en de ouderling maar eens naar vragen, we hebben toch binnen kort huisbezoek. Vraag het maar, ik heb er zo mijn eigen gedachten over en ik denk dat ik wel weet waarom ze jou niet op tai zetten.

En ja, het duurde niet lang of er stond in Kerk en Gezin, het blaadje dat elke zondag aan de gemeente werd uitgereikt: huisbezoek, maandagavond 8 uur bij br. and zr. O. Venema. Daar zaten we dan in de mooie kamer, br. en zr. Venema, met hun drie kinderen. Venema was het er mee eens dat huisbezoek gezinsbezoek was, en daarom moesten de kinderen er bij zijn, hoewel hij ons vertelde dat ze tegen negen uur zouden verdwijnen. Een uur is lang genoeg voor hen.

Toen de kinderen na negen vertrokken waren kwam de gebruikelijke vraag, meestal door de ouderling gedaan: Hebt u ook soms nog iets speciaals met ons te bespreken? Ja, zei Obbo Venema, 'kzou eigenlijk wel eens willen weten waarom mijn broer Hendrik

altijd in het ouderlingen bankje zit, alsof hij de enige Venema is in ons dorp.

Dominee begon met te vertellen hoe de kerkeraad te werk gaat bij de verkiezing van ambtsdragers. Maar Obbo viel hem in de rede: ik weet wel dominee hoe dat in zijn werk gaat, met een groslijst enz. maar ik vind het vreemd dat Hendrik vier jaar ouderling is, aftreedt, na een jaar weer op tai komt, en weer gekozen wordt. Toen we jong waren deed hij nooit eens echt mee. Wij beschouwden hem eigenlijk altijd als moeder's jongen, anders dan de rest.

Dominee zei dat Obbo er aan moest denken dat iedere Christen, ieder belijdend lid van de gemeente, nog steeds een oude natuur heeft.

Je broer Hendrik heeft net zo goed een oude natuur als jij. Hoe komt het nu dat bij het maken van een dubbeltal de meeste ambtsdragers voor Hendrik stemmen en niet voor Obbo? Dat zit hem daarin dat de oude natuur van Hendrik aan de binnen kant zit, en de oude natuur van Obbo zit aan de buitenkant.

Iedereen weet dat Obbo een hart van goud heeft, maar men weet ook dat je wat ruw met de mond bent, vooral als je driftig wordt. In je dagelijkse werk praat je te ruw. Ik wil niet zeggen dat je de Naam des Heren misbruikt, maar de taal die je vaak uitslaat maakt je blijkbaar ongeschikt voor het ambt. Je moet maar veel bidden: Zet, HEER, een wacht voor mijn lippen, behoed de deuren van mijn mond, opdat ik mij tot genen stond iets onbedachtzams laat ontglippen. (Psalm 141:3).

Een vruchtbaar huisbezoek

Nu, Obbo, zei z'n vrouw: je hebt het antwoord dat je zo graag wou hebben. Ik heb het je al zo vaak gezegd: je bent te ruw in de mond.

'k Dacht het wel zei Obbo, 'k ben niet Cocks benoeg. (Gereformeerden werden Cocks genoemd, naar Hendrik de Cock, de vader van de Afscheiding).

Dominee zei: ik ben blij dat we er zo openhartig over konden praten. In elk geval, kon dit wel eens een erg vruchtbaar huisbezoek zijn geweest. Daar zou de gehele gemeente zich over verblijden, want ze houden van je. De mannen die met je werken zeggen dat je een hart van goud hebt, een ruwe bolster met een zachte kern.

Zondag na de kerk dronken de Venema's weer koffie bij moeder!

Obbo vertelde zonder blikken of blozen het hele verhaal van het 'vruchtbare' huisbezoek.

Moeder Venema zei alleen: jullie moesten maar veel voor elkaar bidden. Je moest alle drie eigenlijk zo leven dat ze je bij het tal maken nooit oversloegen. En we moeten allen maar veel voor Hendrik bidden, want het valt heus niet mee om ouderling te zijn. Wees maar blij dat er in elk geval een van jullie de Here in het ambt mag dienen.

Er kan in onze kerk tenslotte maar één Venema in de kerkeraad. Je bent nu eenmaal familie van Hendrik.

Books



Building on the Rock

Rev. H. Van Andel

Lending to the poor

Give to him who begs from you, and do not refuse him who would borrow from you.

Matthew 5:42

It is clear that in these words Jesus speaks of our attitude to the poor. Otherwise what He says would not be reasonable.

This is also evident from the corresponding words in the Gospel of Luke. There we read: "Give to everyone who begs from you, and of him who takes away your goods, do not ask them again."

Jesus' rule fits in with God's teachings through Moses in the Old Testament. It is noteworthy how much attention the whole Old Testament asks for the social question in Israel. God took particularly the poor under his protection. Jesus refers to three rules.

First He prompts to charity. This charity did not exist of putting a dollar on a collection plate. A well-to-do man was supposed to totally help out an impoverished brother. Jesus says: "Just give him what he needs."

Secondly, Jesus speaks of lending money. In Israel the right of asking for interest was very limited. Anyway, it was not allowed to charge interest to the poor. They enjoyed the privilege of free loans.

And finally a rich Israelite should not worry about the question whether he will receive his money back. At the 7th year all debts were cancelled anyway. Therefore Jesus says: "And of him who takes away your goods, do not ask them again."

These rules seem to be quite severe if we apply them to our monetary system. We are not eager to give loans to poor people. We are soon afraid that we shall lose our money. And loans without interest do not fit into our way of thinking either. However, let us remember that Jesus taught his disciples how citizens of his Kingdom should deal with one another. The above mentioned rules are part of the communion of saints.

And if there are no poor in our circles, would'nt it be very wholesome if the rich nations paid full attention to these rules in their dealings with poor countries?

Doctrine

A most important doctrine

Justification and Sanctification, Peter Toon, Crossway Books, Westchester, Illinois, pp. 146. Ray H. Metcalfe, Willowdale, Ont.

Written by the general editor of the *Foundations for Faith* series, Dr. Toon surveys the doctrine of justification from a Biblical, an Historical and a contemporary perspective.

This is not a study of both justification and sanctification as the title might indicate, but is a study of the former with only a small section devoted to sanctification for purposes of clarifications.

Important chapters discuss Paul's view of justification in the Key books of Romans and Galatians. The difference between Augustine's and Aquina's view of justification is handled well with good documentation. The Lutheran, Wesleyan Reformed and Anglican views with similarities and differences concerning justification are also discussed. Tillich, Berkower, Newman and Schmaus with their influences upon contemporary scholarship conclude the book with encouragement by Dr. Toon to present a model of justification so that the impression is not left that justification is, "... just as if I had never sinned" (p. 140). He questions if there is a way of presenting it, "... which goes further than ideas of acquittal (case dismissed or not guilty) and which truly leads into the rich idea of, "... judged to be, and actually set in, a right relationship to God"? (p. 140).

Written for the College student, this book will appeal to the well-read and well-grounded individual. Technical syntactical comments and word studies in the early portions will

be too much for many. Written from the Reformed perspective, Dr. Toon will stimulate the reader and encourage him to think through this most important of doctrines.

One area of personal concern is the tendency of our scholars to

speak of Pauline, Lucan, and Markan theologies. While I realize what Dr. Toon and others are trying to do, there is a dangerous tendency to weigh Biblical authors against one another in an unhealthy manner.

Novel

A story similar to Job

The Holy Fool, Harold Fickett, Crossway Books, Westchester, Illinois, po. 284. Joan L. Metcalfe, Willowdale, Ont.

This novel evolves around the life of a pastor who is going through a period of severe spiritual struggle. This struggle, as described in great detail, affects the pastor's family, friendships, congregation, position as pastor and certainly challenges his own personal faith.

The author's own viewpoint is well-suited to the overall book. He clearly shows the consequences of not abiding in Christ and that even when repentance is shown, the way back can often be a tremendous struggle. His approach and way of handling the book is very unique, in that, written in the first person, the author travels through the mind of the main character in the minutest detail.

The book is certainly true to its title; one finds no better word than "foolish" to describe the characters' reactions to life. The pastor specifically appears disaster prone, living a dubious life, sometimes firm on his principles, other times just tempted, at other times compromising. In some respects the book seems to parallel the story of Job without

the sanctifying qualities of both main character and story. Organized well, each chapter represents a day in the life of the pastor, comprising approximately one week. Each chapter deals with specific consequences at hand and by means of flashbacks, helps the pastor arrive at some conclusion in his own life. He daily communicates each new personal commitment to his congregation through sermons during a "revival" week.

The conclusion of the book was not as strong as anticipated. Perhaps the book was meant more to get the reader thinking than to provide a "miraculous, pat" conclusion.

I am not convinced that the values presented in this book are done as sacredly as they could have been. Yet, the style of writing is easily the book's most appealing quality. The book should be read by those of us who tend to possess some quality of self-righteousness.

The author has an M.A. in writing and has taught writing at a christian college, and has written two other books.

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